5 1946

Earl Conrad

Chicago Defender

Mixed Marriages

FROM MR. ROBERT TERRELL, 3825 Ellis st., Chicago, I have just received a most interesting letter which I reprint. He says:

"I do not agree with you stating that this recent Dixie marriage is the 'First romance of its kind in history.

Chicago, Ill.

"There have always been interracial marriages, and this one certainly has no greater bearing. Why laud this one? Are you happy to see another race take our women away?

"Please write more suitable articles or refrain from writing at all."

Thank you, Mr. Terrell, for your note. I believe you are very rightfully concerned about a fundamental question. Here are the grounds on which I disagree with you:

Sat 2-2-46

I well know that this is not the first interracial marriage. There are hundreds in Harlem and New York that I know about, and I am sure they exist elsewhere. What I think was unique about this was that a minister and a Negro girl desire to marry at a large public, symbolical wedding, and at the same instant found an interracial church. I think such a team would symbolize such a church, and I think their act, an act of defiance, puts on the spot the entire church in America, especially the white church. I don't know of any other white minister marrying in this way before and I think it a development in the struggle for integration.

The Fight for Social Equality

THAT BRINGS us to another question. When we fight for equal rights in industry, education, and the arts, what makes you think the Negro people do not have the right to fight also for social equality? And if social equality is achieved, will it not lead to plenty of inter-marriages? And what is wrong with people in love marrying, if their faith in each other can transcend the barriers that have been created by three centuries of fascist-segregation-slavery-feudal rule?

I do not think it is an issue of whites robbing Negroes of their women. I would agree with you that the "back door" arrangement prevalent throughout America in which white men often have Negro concubines and treat them on a basis of inequality is all wrong. I think equally that it is criminal for white America to harrass Negro manhood when Negro men and white women may honestly and equally be attracted to each other.

If you want social separation of the two groups you want constant and unending war. If you want progress, you have to take the path of integration, and as I see it, this is going to lead to happier social relations between the groups. I would not fear, if I were you, that dark skin colorings will vanish through intermarriage. More likely it would be the other way about since the white world is in a minority. This is not a question of color; it is an issue of human beings, of people's rights, of a man's right to love a woman, of the right of people everywhere to seek understanding with other peoples.

Booker T. Philosophy

IT STRIKES me that you are swamped in the Booker T. Washington philosophy that, "In all things social we can be as separate as the fingers on the hand."

That philosophy leads to separation in all phases of life.

Sat 2-2-46

What is significant about the coming marriage of the Rev. Frank White and Miss Anne Anderson is that these people know that they are part of a great fight; they know they are rebuking thousands of church leaders and churchgoers who fail to face the facts of church life as it is today.

The interracial marriages that have taken place so far in America have been fraught with great hardship. The social pressure against such couples in the Negro and white worlds has been oppressive. Mixed couples have had to live virtually underground.

What White and Miss Anderson want to do is to break out this issue into the light of day everywhere, to bring inter-racial marriages out of the "underground," to make it easier for other such couples to live openly, publicly, legally in the future. I think they are helping to make the brave new America of tomorrow.

Mrs. Schuyler Tells Of Interracial Marriage

Memphis World

Memphis Tenn.

NEW YORK — (ANP) — Although some of the courage and determination of a pioneer was needed when she entered into an interracial marriage 17 years ago, Josephine Schuyler, white member of one of America's best known white-Negro marriages, declares she feels the race barrier has been successfully hurdled by her and her husband, George Schuyler.

Fri 2-22-46

Writing in the April issue of American Mercury, Mrs. Schuyler's description of her life with the well-known Author and Pittsburgh Courier columnist attests that the marriage has been a success from the beginning. The only adjustments necessary were those of temperament rather than any caused by racial difference, Mrs. Schuyler states.

Declaring that their life has been much like that of any other middle-class American couple except for entertainment of the many persons who have sought them out to express interest and goodwill, Mrs. Schuyler writes that success of the marriage has even broken down her Texas family's objections. The family, she declares, is especially proud of Philippa, the Schuylers' 14-year-old daughter. Philippa, who began writing poetry, playing the piano and composing music at the age of three, now has more than 200 musical works to her credit.

A former dancer, poetess, and amateur painter, Mrs. Schuyler met her husband through contributions to the Messenger magazine, of which he was assistant editor. A similarity of interests gave the friendship impetus, and within six months of their meeting, the Schuylers were married. On the question of friendships after their marriage, Mrs. Schuyler says:

NEGROES TOLERANT

"As a 'rule, Negro-white couples are most closely identified with the colored than with the white group. Negroes, while critical of interracial marriages, are usually more tolerant, and when they learn such couples are sincere and decent, they are friendly and cooperative," She concludes:

"The race barrier, so to speak, is America's last frontier and it requires all the courage and determination of a pioneer to enter into an interracial marriage."

Are They Afraid?

The Norfolk and Courier Charleston S.C.

Scores of writers and orators in the United States are incessantly denouncing "race prejudice". Do they hold that "race prejudice" prevents intermarriage of members of races? If that is a manifestaiton of the "race prejudice" they denounce, why do they refrain from so saying? Are they afraid?

Thurs. 10-29-46

Intermarriage in England, on Continent Believed Rare by Stewart After Study

Baltimore Sun

3-30-46

Antipathy of Commanding Officers Blamed for Illegitimacy; Action by Countries Urged

By OLLIE STEWART
AFRO Foreign Correspondent

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SOMEWHERE IN EUROPE.—"Nobody knows how many Tan Yanks married girls in England, France, Belgium and Italy," an informed officer told me a few days ago, "and nobody who guesses is apt to be more wrong than right."

"However, most of the brides now en route to or soon to leave for America are married to whites. Only a small number of Tan Yanks really got married over here."

3-30-46

From my own observations, and after talking to thousands of them, I am inclined to agree wholeheartedly with the officer.

Thwarted by Officers

At one time or another, many soldiers might have had the urge to exchange vows with mademoiselles or British misses, but Army officers and circumstances managed to cool their ardor somewhere along the line.

England had the largest number of soldier marriages, of both races—between 40 and 50 thousand. My opinion is that less than two thousand of these were mixed marriages—probably closer to one thousand than two.

American troops were in England longer than on the Continent; they were not fighting when they could speak the language. These three reasons and the high romance rate account for the high romance rate in the United Kingdom.

Ban Circumvented

Although some Army officers prevented marriage, they could not do anything about "shacking up"—a term which may imply a temporary arrangement or installing her in an apartment so that she is available at all times. As a result, although there are only a few marriages, there are thousands of children born out of wedlock.

England is away ahead of the Continent in this respect. Nearly all Liverpool, Cardiff, Bristol, London, Manchester and Birmingham, now in America, still sends pool, there are large numbers of ham, there are large numbers of brown babies—and more to be born.

Intervention Suggested

One or two service workers familiar with the situation have suggested that the NAACP might take the matter up with the British Government.

Still others have suggested that the American social workers might account for the children and their future deny that any such condition exists.

In most of the towns mentioned

Unofficial Action Taken

The Army had tighter control over all soldiers while in England.

However, the Army did not ban on marriages; this was lifted, most of the charge of Tan Yanks ban of their own officers of their men asked permission to marry an English girl.

Situation Frequently Denied

England, with typical British indifference, shrugs her shoulder at the existence of the children and the mothers, while British social agencies questioned the children and their future.

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In some cases, the ex-soldier father, now in America, still sends money to help the mother and child, but in most instances, nothing is being done.

3-30-46

above, there is a fairly stable, if not large, colored population. What will probably happen is that the mothers will either marry colored men or let their children grow up in these waterfront towns.

However, their lot will be pretty awful, for England so far has done nothing for the suffering of her own British colonials.

Action Against Fathers

A trained social worker could at least get the facts, perhaps even the names of the American fathers.

If nothing else happened, the man could at least be put on the spot in his home town, if it became known that he had a child in England and was doing nothing to help either mother or child. Some ex-GI's might decide to do the right thing by their own flesh and blood.

Setup Different in France

As against 40 thousand GI marriages in England, there have been only about 3 thousand in France and Belgium, simply because the soldiers were throwing lead most of the time and were never stationed long in one place.

Another reason is the difference in language and religion. It is much more difficult to get married in France than in England, even for civilians.

Moreover, the same obstacles in France and Belgium that were found in England—white officers who refused to give permission.

Difference in Women

I have heard that if a man came from any of the Southern States his application to marry overseas was automatically turned down by higher headquarters, even if his company commander said okay.

But the main reason that there were fewer marriages in France than in England is tied up in the fact that most soldiers in France did their "shacking up" in Paris—and in Paris thousands of girls operate on a commercial basis.

There was much less romance attached to such relations because the professionals expected nothing but their fee, which was plenty high.

3-30-46

Exact Number Unknown

Among the few thousands who did get married, it is extremely difficult to tell who is married to whom. When they assemble to catch the boat to America, one cannot just walk up and start asking each one, "Is your husband colored or white?"

The best way to determine the race of the husbands, in my opinion, is to see who meets whom when the girls get off the boat. But my guess is that no more than a hundred are married to colored men.

Panama Wouldn't Let Her In

MR. AND MRS. VICTOR A. CHARLES,

who were stranded in New Orleans last week when Panama refused to allow Mrs. Charles to enter her husband's country. He is a native of Colon, Panama and his wife, an American, is the former Miss Lillian Cook of Alabama and Chicago. Officials told Mr. Charles, a student, that Panama is now barring Chinese, Japanese and Negroes.

Racial Laws of Panama

Baltimore, Md.

Bar Native Son's Wife

Afro American

By JOHN E. ROUSSEAU JR.

NEW ORLEANS — The Alabama-born wife of a young Panamanian student, both of whom were en route by plane to Panama, was denied permission to accompany him home when they stopped here on Mar. 27, because Panama's immigration laws bar "Chinese, Japanese and Negroes," even as tourists. Sat 4-13-46

They were Victory Alberto Charles, 25, a native of Colon, Panama, admitted to this country on May 27, 1944, to study in Chicago, on a visa good until until Mar. 26, 1946; and his wife, the former Miss Lillian Cook of Atmore, Ala., and a recent resident of Chicago.

Mr. Charles told local NAACP secretary, Daniel E. Byrd, that they were sold tickets on the Pan-American Air Lines in Chicago, apparently with the approval of the Panamanian counsul there. and experienced no trouble until weather conditions forced the plane down here. Sat 4-13-46

Consul Advised

"Before leaving Chicago," said the student, "I called the Panamian consul and told him I was going to Panama to arrange for another visa so I could return to continue my study; and informed him that I was married to an American citizen.

"When I went to Pan-American Air Lines to purchase our tickets, the officials called the Panamiam consul and I obtained the tickets.

Tourist Card Issued

"Mrs. Charles was issued a tourist identification card, No. 3439-A, signed by F. Morrice Jr., first secretary of commerce, agriculture and industry for Panama.

"The card certified that Mrs. Charles was 'a tourist and a welcomed guest' of Panama until Sept. 26, 1946, was countersigned by officials ofthe Air Lines, and stamped with the official seal of Panama."

Mr. Charles said they were scheduled to leave here on Mar. 26 when bad weather grounded the plane.

Panama Confirms Ban

The new schedule was fixed at 10 a.m. on Mar. 27, but when he prepared to leave Pan-American officials told him that Mrs. Charles could not accompany him because she is colored.

The local Panamiam consul refused Mrs. Charles a visa after checking the laws on entrance into the republic, and a cablegram was sent to Panama asking advice.

The Department of Public Relations there advised the local consul: "Abstain from giving tourist permit to person of prohibited immigration." Sat 4-13-46

Wife Can "Pass"

Mr. Charles said on Apr. 1 that immigration officials told him it would not be necessary to go to Panama to renew his visa, that it would be done here, but "under no conditions" could Mrs. Charles be admitted to Panama.

He pointed out that it is impossible to identify his wife as colored by merely look at her, but someone at the local Pan-American office, noting his complexion, "assumed" Mrs. Charles was colored, and so described her in the record without inquiring.

The population of Panama, 635,336 (1941 census) was classified racially as being 52% Mestizos (mixed blood); 17% white; 15% colored; and the rest Indians and Orientals.

Couple Faces Bold Forms Of Discrimination

Memphis Tenn. Weed

Sat 5-10-46

LABOS, Nigeria— (ANP) — Mrs. Shitta Saka Deen, a native of Scotland, revealed here recently the hardships and handicaps confronted by her husband because of his race. She gave a catalog of discriminatory practices among the English against her husband and expressed regret that the sole reason was that his skin is black.

He has experienced similar treatment here, she declared. The mother of two children, Mrs. Deen told how they had been bombed out of their home in Britain, how she was admitted to air raid shelters while her husband was turned away, and how comfortable temporary homes have been provided for other bomb victims while she and her husband were given an empty room during midwinter when she had a baby girl.

CONSTANTLY MOLESTED

Mrs. Deen disclosed how they had lived at a local hotel at the expense of the colony welfare office and how her husband was requested to sign a declaration expressing willingness to be sent back to the United Kingdom with his wife and children before they were permitted to live unmolested by British officers in the hotel.

Deen, who served as a motor driver under the public works department before leaving here in 1932 for Britain, worked as fireman and greaser on a UAG vessel in 1934,, for Dempster Lines, Ltd., in 1937, a commercial establishment in Manchester, Eng., where he was promoted to assistant foreman motor driver. He held the same job under a U. S. transport unit in Britain in 1942 before joining the merchant navy.

Jan 5-10-46

He suffered an eye injury in 1944 when his ship was torpedoed between Port and Lagos. Deen was awarded the King's badge for disabled ex-servicemen and was given a pension. His wife and children were alloted about $200.

GI's Italian bride would shoot to save marriage

Los Angeles Examiner

Sat 5-4-46

DETROIT—Capt. Flemming W. Matthews, 22, and his bride, the former Signorina Alfreda Simonelli, of Seravezza, Italy, arrived here at the home of the officer's mother recently and both had stories of the well-meant advice they had to plough through to become man and wife.

Mrs. Matthews, who knows only a few words of English, reached New York on a bride ship two days after her husband landed from a transport. Newspaper interviews here were helped along by the fact that Capt. Matthews speaks several languages, including Italian, which he studied at the University of Pisa during his assignment in Italy.

Asked how she felt about the United States and her husband, Mrs. Matthews said, "All I know is that I love him and that I will stay here with him. I was told many things about American Negroes being in inferior positions in this country. Secretly in my heart I did not believe them. If they come to molest us, I say give me a pistol, too."

Capt. Matthews, who is still recuperating from serious wounds suffered in the Italian campaign, became friendly with her and soon asked her family circle. The captain was a student at Detroit Institute of Technology when he was drafted in 1942. He graduated from Ft. Benning Officer Candidate school in August, 1942, at 18, as one of the youngest officers in the Army. Going overseas to Africa in 1944, he subsequently joined the 92nd Division in Italy and received some combat training with the British 8th Army. He intends to continue his studies at Detroit Tech after his discharge.

The couple met when the captain was still a lieutenant and she was a nurse in an Italian hospital. He of red tape to bring Alfreda back to the states with him as his wife. They were married last October.

He had been wounded and brought to the hospital. Later, after he found him, and brought him to Simonelli when they found out and found that they were sweethearts.

"Somehow I was told at first that I did not believe them. If they come to molest me, I say give me a pistol, too."

When the war ended, Capt. Matthews was on duty locating mines. thews was purely prejudice."

He immediately went to Seravezza, and then, he said, began the battle of Pisa during his assignment in Italy.

5 1946

Earl Conrad

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Mixed Marriages

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"I do not agree with you stating that this recent Dixie marriage is the 'First romance of its kind in history.

Chicago, Ill.

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Thank you, Mr. Terrell, for your note. I believe you are very rightfully concerned about a fundamental question. Here are the grounds on which I disagree with you:

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The Fight for Social Equality

THAT BRINGS us to another question. When we fight for equal rights in industry, education, and the arts, what makes you think the Negro people do not have the right to fight also for social equality? And if social equality is achieved, will it not lead to plenty of inter-marriages? And what is wrong with people in love marrying, if their faith in each other can transcend the barriers that have been created by three centuries of fascist-segregation-slavery-feudal rule?

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If you want social separation of the two groups you want constant and unending war. If you want progress, you have to take the path of integration, and as I see it, this is going to lead to happier social relations between the groups. I would not fear, if I were you, that dark skin colorings will vanish through intermarriage. More likely it would be the other way about since the white world is in a minority. This is not a question of color; it is an issue of human beings, of people's rights, of a man's right to love a woman, of the right of people everywhere to seek understanding with other peoples.

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The interracial marriages that have taken place so far in America have been fraught with great hardship. The social pressure against such couples in the Negro and white worlds has been oppressive. Mixed couples have had to live virtually underground.

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Thurs. 10-29-46

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Baltimore Afro-American

3-30-46

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By OLLIE STEWART
AFRO Foreign Correspondent

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England had the largest number of soldier marriages, of both races—between 40 and 50 thousand of these were mixed two thousand of these were not figuring when the Continent in this respect. Nearly marriages—probably closer to one thousand of children born out of wedlock.

American troops were in England longer than on the Continent, and they could speak the language. These three reasons account for the high romance rate in the United Kingdom.

Official Action Taken

However, the Army had tighter control over all soldiers while they were in England.

In the early days, there was a ban on marriages; then when this was lifted, most white officers in charge of Tan Yanks clamped a ban of their own every time one of their men asked permission to marry an English girl.

Some tried to talk the men out of the idea. Others flatly threatened court-martial if the men continued to insist. As a last resort, men were transferred to other units or sent away on detached service to get them away from the girls.

3-30-46

Ban Circumvented

Although some Army officers prevented marriage, they could not do anything about "shacking up"—a term which may imply a temporary arrangement or installing her in an apartment so that she is available at all times. As a result, although there are only a few marriages, there are thousands of children born out of wedlock.

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One or two service workers familiar with the situation have suggested that the NAACP might take the matter up with the British Government.

Still others have suggested that a similar social workers might make a study and offer some solution for adoption in these children for adoption in

Situation Frequently Denied

With typical British indifference, shrugs her shoulder and ignores the existence of the children and the mothers, while British social agencies questioned the children and their future in America.

As matters stand now, few of the mothers can afford to feed, clothe and educate the children.

In some cases, the ex-soldier father, now in America, still sends money to help the mother and child, but in most instances, nothing is being done.

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3-30-46

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However, their lot will be pretty awful, for England so far has done nothing for the suffering of her own British colonials.

Action Against Fathers

A trained social worker could at least get the facts, perhaps even the names of the American fathers.

If nothing else happened, the man could at least be put on the spot in his home town, if it became known that he had a child in England and was doing nothing to help either mother or child. Some ex-GI's might decide to do the right thing by their own flesh and blood.

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Another reason is the difference in language and religion. It is much more difficult to get married in France than in England, even for civilians.

Moreover, the same obstacles in France and Belgium that were found in England—white officers who refused to give permission.

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Racial Laws of Panama Bar Native Son's Wife

Baltimore, Md.
Afro American

By JOHN E. ROUSSEAU JR.

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Sat 4-13-46

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Tourist Card Issued

"Mrs. Charles was issued a tourist identification card, No. 3439-A, signed by F. Morrice Jr., first secretary of commerce, agriculture and industry for Panama.

"The card certified that Mrs. Charles was 'a tourist and a welcomed guest' of Panama until Sept. 26, 1946, was countersigned by officials ofthe Air Lines, and stamped with the official seal of Panama."

Mr. Charles said they were scheduled to leave here on Mar. 26 when bad weather grounded the plane.

Panama Confirms Ban

The new schedule was fixed at 10 a.m. on Mar. 27, but when he prepared to leave Pan-American officials told him that Mrs. Charles could not accompany him because she is colored.

The local Panamiam consul refused Mrs. Charles a visa after checking the laws on entrance into the republic, and a cablegram was sent to Panama asking advice.

The Department of Public Relations there advised the local consul: "Abstain from giving tourist permit to person of prohibited immigration."

Sat 4-13-46

Wife Can "Pass"

Mr. Charles said on Apr. 1 that immigration officials told him it would not be necessary to go to Panama to renew his visa, that it would be done here, but "under no conditions" could Mrs. Charles be admitted to Panama.

He pointed out that it is impossible to identify his wife as colored by merely look at her, but someone at the local Pan-American office, noting his complexion, "assumed" Mrs. Charles was colored, and so described her in the record without inquiring.

The population of Panama, 635,336 (1941 census) was classified racially as being 52% Mestizos (mixed blood); 17% white; 15% colored; and the rest Indians and Orientals.

Couple Faces Bold Forms Of Discrimination

Memphis Tenn. Nov 5-10-46

LABOS, Nigeria— (ANP) — Mrs. Shitta Saka Deen, a native of Scotland, revealed here recently the hardships and handicaps confronted by her husband because of his race. She gave a catalog of discriminatory practices among the English against her husband and expressed regret that the sole reason was that his skin is black.

He has experienced similar treatment here, she declared. The mother of two children, Mrs. Deen told how they had been bombed out of their home in Britain, how she was admitted to air raid shelters while her husband was turned away, and how comfortable temporary homes have been provided for other bomb victims while she and her husband were given an empty room during midwinter when she had a baby girl.

CONSTANTLY MOLESTED

Mrs. Deen disclosed how they had lived at a local hotel at the expense of the colony welfare office and how her husband was requested to sign a declaration expressing willingness to be sent back to the United Kingdom with his wife and children before they were permitted to live unmolested by British officers in the hotel.

Deen, who served as a motor driver under the public works department before leaving here in 1932 for Britain, worked as fireman and greaser on a UAG vessel in 1934,, for Dempster Lines, Ltd., in 1937, a commercial establishment in Manchester, Eng., where he was promoted to assistant foreman motor driver. He held the same job under a U. S. transport unit in Britain in 1942 before joining the merchant navy.

Jan 5-10-46

He suffered an eye injury in 1944 when his ship was torpedoed between Port and Lagos. Deen was awarded the King's badge for disabled ex-servicemen and was given a pension. His wife and children were alloted about $200.

GI's Italian bride would shoot to save marriage

Los Angeles Examiner Jan 5-4-46

DETROIT—Capt. Flemming W. Matthews, 22, and his bride, the former Signorina Alfreda Simoneli, of Seravezza, Italy, arrived here at the home of the officer's mother recently and both had stories of the well-meant advice they had to plough through to become man and wife.

Mrs. Matthews, who knows only a few words of English, reached New York on a bride ship two days after her husband landed from a transport. Newspaper interviews here were helped along by the fact that Capt. Matthews speaks several languages, including Italian, which he studied at the University of Pisa during his assignment in Italy.

Mrs. Matthews said, "All I know is that I love him and that I will stay here with him. I was told many things about American Negroes being in inferior positions in this country. Secretly in my heart I did not believe them. If they come to molest us, I say give me a pistol, too."

Capt. Matthews, who is still recuperating from serious wounds suffered in the Italian campaign, became friendly with her and soon to the states with him as his wife. The captain was a student at Detroit Institute of Technology when he was drafted in 1942. He graduated from Ft. Benning Officer Candidate school in August, 1942, at 18, as one of the youngest officers in the Army. Going overseas to Africa in 1944, he subsequently joined the 92nd Division in Italy and received some combat training with the British 8th Army. He intends to continue his studies at Detroit Tech after his discharge.

Capt. Matthews said that 75 officers, both white was accepted in Negro, came to see him to Later, after he him not to marry Miss by heavy artillery fire, she went found him, and brought out he out and found to the hospital. They

Jan 5-4-46

He ended, Capt. Matthews, who is still re-

Asked how she felt about the United States and her husband, The couple met when the captain was still a lieutenant and she was and then, he said, began the battle

1946 5

JOURNEY TO THE SUN:

Tan Vets Back With Anglo-Indian Wives

Army Consented to Nuptials After Meticulous Probe of Family Status

By RICHARD DIER
AFRO Staff Correspondent

NEW YORK—Two colored war veterans, each of whom spent more than 31 months in India, arrived here last week aboard the U.S.S. General Hersey, accompanied by their Anglo-Indian wives.

They were T/Sgt. Frederick S. Jones, 25, of Washington, D.C., and his wife, Evelyn, 20; and T/Sgt. William E. Snyder, 27, of Pittsburgh and his wife, Vera, 19.

Natives of Calcutta

Both brides are natives of Calucutta and both couples **two and a half years until her marriage. It took them two months to secure permission to marry from their respective commanding officers, and to overcome a great deal of red tape.**

Before his company consented to the marriage, Sgt. Jones's family background and previous single status were meticulously checked.

Will Live in India

The Jones are returning to Calcutta to make their home permanently when he receives his discharge. She is residing wtih her in-laws, Mr. and Mrs. Harrison Jones, of Huntington, Md.

Sergeant Jones has a contract to work for the Remington Typewriter Co., in Calcutta as foreman of their assembly plant. Prior to induction, he attended Princess Anne College in Maryland, and repaired office machines while attached to the 193rd Ordnance Supply Co.

Directed Army Repairs

He established a machine repair department at the Bengal Air Depot in 1943 which was one of the largest Army agencies of its type outside the United States. He was in charge of 47 civilian workers and six white GI's.

The State Department may furnish the Joneses a home of their own on their return to Calcutta. "I don't mind going back to India," said the sergeant, "I'm used to the weather and can take it. It's around 65 degrees in the winter and close to 102 degrees during the summer."

(EDITOR'S NOTE: In the Northeast corner of India where Calcutta is located on the Bay of Bengal, the temperature often reaches between 105 and 120 degrees in the summer.)

Devoted to Parents

Sergeant Jones added that he's "mighty glad" to get out of the Army. He has two brothers, Wesley and Phillip, and a sister, Doris.

Mrs. Jones has a brother, Barkeley Jr., who is in the Royal Indian Navy. Her parents are Mr. and Mrs. Barkeley Matthews of Calcutta. "I wouldn't think of staying in America and leaving my parents," Mrs. Jones confided.

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Discussing her native country where she attended the highest grades of school available, Mrs. Jones said:

"In India, things are good in places and bad in others. It's probably the same in the United States. In peace time, our country was a nice place to live in, but because of war, conditions are bad and people are out on the streets."

Snyder's Romance

Sergeant Snyder and his wife have been married since Jan. 2 of this year. Her mother, who is of English parentage, is the only parent living, and approved her daughter's coming to live in the United States. Mrs. Snyder also has three younger sisters in Calcutta.

Sergeant Snyder is a former newspaperman. having worked for the Pittsburgh Courier and the Sun-Telegraph and was formerly with the 1953rd Ordnance Supply Co., the 1904th Ordnance Ammunition Co.. and the 260th Ordnance Ammunition Co.

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attended each other's wedding this year in Bengal Province.

The Joneses have been married two months, the nuptials having taken place last March 20 at the Bengal Air Depot and attended by most of his GI friends. Mrs. Jones met her husband at her father's birthday party.

"I wouldn't call it love at first sight," she admitted, but added, "However, I was impressed with him." She is about 75 per cent English parentage on her mother's side, speaks perfect English, and is very attractive.

She served in the British Women's Army Corps for

Other Easterners Home

Other Tan Yanks aboard the ship seen by the AFRO were:

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Mrs. Edith Williams, 26, and her Royal Marine husband, Leslie, 22, whose trip from Colombo to Britain on the liner Orion was delayed several hours last week when her Wren cabin mates objected to sharing quarters with her because "she's coloured.". They both finally secured passage on an American ship, Lake Charles Victory. They were en route to his home in Flixton, Manchester. Mrs. Williams is the daughter of a Dutch tea planter and his British wife. She served in the A.T.S., which is similar to U.S. Wacs, in Ceylon. Until Americans arrived in large numbers during the war, such incidents as these were almost unknown among the British

Man, 78, Weds Negro for Sake Of Child, 15

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In Albuquerque, Justice of the Peace Miles "a generous fee" for he received "a generous fee" for marrying Woerner and the San Francisco beauty operator Thursday.

Two San Francisco newspapers —The Examiner and The Call Bulletin—which interviewed Woerner briefly before he left the city, quoted him as saying the couple's 15-year-old daughter witnessed the Albuquerque ceremony. He told reporters, "In order to get a birth certificate for the child, I married this woman. It was the only thing I could do—it was the honorable thing to do. "It's my child It's my responsibility."

Former "Blackbirds" Star Divorcing White Husband

28, 1934, where they resided for about 10 years, returning to the States after the attack on Pearl Harbor. Brooks just recently returned from service in World War II.

Mrs. Brooks, as Edith Spencer, gained prominence in the gone on the rocks, and the former first achieved prominence in the Leslie vehicle. She later appeared in other musical productions and as an entertainer on the coast. She is the former Edith Tocus year-old marriage of Edith Spen- "Blackbirds" is seeking a divorce, cer Brooks and Cecil P. Brooks says a West Coast report. white retired Naval officer, has The couple were married in and resided here with her mother, Manila, Philippine Islands, Sept. Mrs. Eliza Tocus, on Covington

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Intermarriage, Common Law Weddings Featured in Russia

By CHATWOOD HALL

(Seventh in a series of articles on wedding ceremonies)

MOSCOW, Russia.—Having chosen his future mate, the Russian swain needs only her consent before they are married.

As a rule, the girl merely informs her parents of her intentions, and the couple makes an appointment at one of the marriage bureaus.

On the appointed day they appear, with friends if they wish, and after a few preliminaries, register in the marriage book, thereby tying the knot.

May Keep Own Name

Mister and Mrs. Ivan Popoff (or the bride may retain her own maiden name if she wishes) are man and wife. A wedding party is held the same evening at the home of the bride or the bridegroom.

There are church weddings here in Russia, but they are not obligatory.

Most noticeable about Russian weddings is the great amount of free inter-marrying among the dozens of different nationalities and races inhabitating this country.

I have seen Russian men signing up to marry Jewish women; Jewish men to marry Russian women; swarthy Georgians, Uzbeks, Tarters, etc., to marry blond Ukranian, Byelorussian and Karelian women respectively. Nobody pays the slightest attention to this. It is highly approved and smiled upon.

Officials Approve

I once remember seeing a very dark-hued colored man appear at the marriage bureau with a blond Russian girl. Officials were full of approving smiles and told this scribe it was the most pleasant knot-tying they had done during that year.

A blond Russian girl registers to marry colored man.

When a well-known piano professor at the Moscow Conservatory married his colored American wife, it was all in a day's work and no one went into a huddle about it.

Common law marriages are still plentiful here, but are on the decrease since recent Soviet law changes. Present law recognizes only duly registered marriages.

The law doesn't forbid couples from living together unregistered, but recently there has been a greater registration of common-law couples, many with children, who have been living together for as much as 20 years.

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Children born out of wedlock are not considered illegitimate, but under the present law, the mother cannot claim alimony from the father as formerly.

The Soviet government pays unwed mothers a stipend as a duty of the State toward children.

Children of parents living under common law status are taken care of by the parents.

No Rice Throwing

There is no rice throwing after Russian marriages. The wedding party is usually a heavy and a lengthy affair. Several begin during the early hours of the night with a big feast and much wining and dining.

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Anyone here who would raise the question of prohibiting inter marriage would be considered as having arrived from another planet or a fit subject for the insane asylum.

Milk Shortage For GI Babies Laid to Army

Because of Army negligence, babies of Australian war brides went without milk for 24 hours of a transcontinental railroad trip, some of the mothers asserted on their arrival at Penn Station yesterday.

Among those who made the charge was Mrs. Viola Costa, 26, who with her two children is bound for the home of her second husband, Navy Torpedoman Ernest Costa, 29, in Palmer, Mass.

"The babies on the train," she said, "did not have any milk from 5 o'clock Sunday until last (Monday) night. The Army was to blame. If it hadn't been for the porters dropping off at Chicago we wouldn't have had any milk."

Several mothers supported her complaint but others refused to talk.

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The wedding was witnessed by the daughter.

Woerner was quoted as saying, "I married this woman. It's my responsibility. It was the honorable thing to do."

Mrs. Woerner, who lives a block away from her husband's residence, buried dish pans of water at a reporter and said, "Leave me alone." Woerner is vice president of the Schlage Lock Co. He was divorced from his first wife, Lillian for the second time in 1914.

Reveals Woman's Fight For White Mate's Cash

ST. LOUIS, (ANP)—The vain struggle of a Negro widow to share her white husband's estate is told in the June issue of the National Bar journal by Atty. Sidney A. Jones Jr.

Atty. Jones cites the case of one Mrs. Antoinette Monks, who married Allen Monks in Arizona on Dec. 19, 1930, in stressing the difficulties of Negro women to enforce their marital rights through the courts when the mate is white.

After Monk's death in California in 1937, Mrs. Monks' right to her husband's estate through a will he signed in 1928 was contested by a will he had made to one Ida Nancy Lee in 1913, in which he had willed Miss Lee his entire estate. Mrs. Monks contended in court that her marriage revoked Miss Lee's 1913 will but the trial judge found the marriage unlawful under Arizona law.

One-Eighth Negro Blood

Mrs. Monks had one-eighth Negro blood, the court discovered. Monks was of "pure white blood."

"The trial judge also found that the 1926 will had been obtained by undue influence and was invalid for the additional reason," Jones writes. "The 1913 will was admitted to probate."

Ruling of superior court of California on the case was affirmed by the district court of appeals for the fourth appellate district, which meant that Mrs. Monks lost her appeal. Undaunted, Mrs. Monks was on hand to contest Miss Lee's petition for ancillary probate in Decem-

SIDNEY A. JONES JR.

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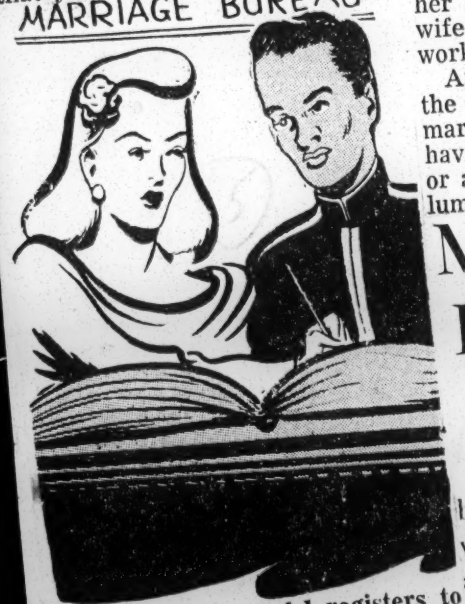

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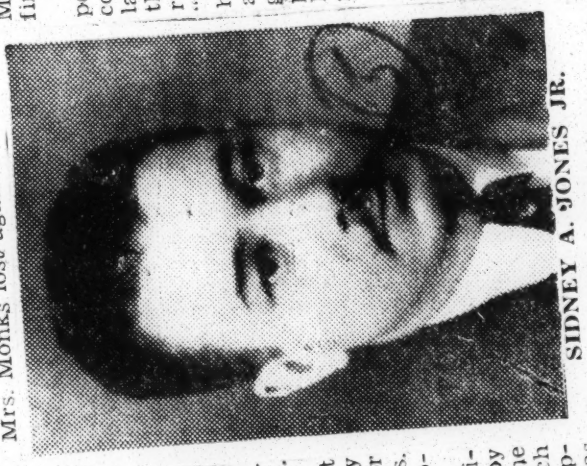
After Monk's death in California in 1937, Mrs. Monks' right to her husband's estate through a will signed in 1928 was contested by will he had made to one Ida Nancy Lee in 1913, in which he had willed his entire estate. Mrs. Monks contended in court that her marriage revoked Miss Lee's will but the trial judge found the marriage void under Arizona law.

One-Eighth Negro Blood

Mrs. Monks had one-eighth Negro blood, the court discovered. Monks was of "pure white blood." "The trial judge also found that the 1926 will had been obtained by undue influence and was invalid for the additional reason," Jones writes. "The 1913 will was admitted to probate."

Ruling of superior court of California on the case was affirmed by the district court of appeals for the fourth appellate district, which meant that Mrs. Monks lost her appeal. Undaunted, Mrs. Monks was on hand to contest Miss Lee's petition for ancillary probate in December, 1944.



SIDNEY A. JONES JR.

Will was valid under California law

The outlawing of intermarriage by another phase of the unfinished business of the supreme court," Jones said.

5 1946

NO PREJUDICE HERE

Defender Chicago, Ill. Sat 7-6-46

Hindu Ved Vrat, 25, and his bride, Evelyn Corriveau, 17-year-old high school junior of Palo Alto, Calif., leave Stanford Memorial Church following Vedantic wedding ceremony. Vrat, studying with funds donated by the Indian government, is working toward a doctorate at Stanford University. His bride was taught, "there's no differences between races."

Lieutenant Flaunts American Criticism of French Marriage

The Afro-American Baltimore, Md.
Sat. 7-27-46

By Staff Correspondent

WASHINGTON

"In spite of the fact that some of my former friends look askance on interracial marriages, I intend to bring my French wife home to Washington to live," declared Lt. Julian D. Branch, commanding officer of the 3419 Medium Automotive Maintenance Company of Bremen, Germany to the AFRO Friday.

Lieutenant Branch, whose marriage to the former Mlle. Florine Cristina, 20-year-old French beauty, was revealed several months ago by the AFRO, is home on recuperative leave visiting his parents, Mr. and Mrs. Charles Branch of 1732 First St., N.W.

Lt. Branch

He said, "Considering our vaunted claims for integration, many who are supposed to possess liberal outlooks on interracial questions have been critical of my marriage. But I shall not permit this to interfere in our quest for happiness."

He explained that he was introduced to his wife by a Lieutenant Martin, who is presently practicing law in Cleveland, Ohio, at her residence in Villers-Sur-Suize Haute Marne Department.

Mutual Attraction

He said, "Immediately after I began courting her I was assigned to escort a group of men to a redeployment center. Returning several days later, she invited me to dinner. As a result, I made up my mind at once that she would be my wife, because she was the first sincere person to show kindness toward me, even though I had fought in two major battles and had traveled 4,000 miles, and met all types and kinds of people."

To be married in France, Lieutenant Branch told the AFRO that one has to have written permission from the father of the bride-to-be. The bride also is required to write why she wishes to be married.

A clause, he added, in the application blank states if the persons who desire to marry hail from a State which prohibits interracial marriages, the French Government will not authorize the marriage. He pointed out that even though there is no such law in Washington, there is such a law in California forbidding interracial marriages.

Consent Required

Accompanying the marriage certificate must be a written statement from the commanding general sanctioning the marriage from the soldier's standpoint.

An approved copy must be forwarded to the French officials in the home town of the intended bride. A notice is then posted for 10 days that the certain parties will be married on a set date.

Civil, Church Ceremonies

The couple is first married by State officials and later by the church. The father of the bride, two or more witnesses, and the person officiating at the ceremony must authenticate the papers. There are four copies; one is kept by the officials of the city; one each given to the bride and bridegroom, and the fourth sent to the Adjutant General in Washington.

Lieutenant Branch said, "I found everything in my present wife I could hope to find in a mate. She can cook, sew, is congenial and loves children. We are expecting our first child in November.

"I expect to bring her to America and Washington as soon as the child is six months old. I have already intormed her of the racial differences of this city such as separate schools, amusement centers, churches, etc. I used the AFRO-AMERICAN Newspapers to point out to her the different types of discrimination practicsed in the Nation's Capital."

Aware of Prejudice

He continued, "She is aware of the fact that being the wife of a colored American she will have to become part of our community life."

She said, "It is very unfair to the colored people of America to have to suffer and be discriminated against in their own country,' but that she did not mind accepting the status of colored American citizens.

Lieutenant Branch said that if his family did not like America he would return to Paris and operate a chicken farm and specialize in fried chicken. He explained that in France chickens are only killed when they become too old to lay.

He has been in the army for the past 5½ years and served 18 months overseas. He saw service in the Battle of the Rhineland in central Germany with the First Army. He attended Armstrong High School and Howard University.

MRS. JULIAN BRANCH

"He Fell in Love With My Hair--" British Bride

The Afro-American Baltimore, Md.
Sat 7-27-46

By MABLE ALSTON

WASHINGTON

"I love living in a colored community," the AFRO was told last week by the British bride of a World War II veteran, who said her husband fell in love with her odd-colored hair when they met at a tea in the Town Hall.

She is Mrs. Nora Shephard Lum, 24, wife of James Lum, a former staff sergeant who served 2½ years in England, France and Germany with an engineer regiment attached to the First and Seventh Armies. He is a Federal employee.

Neighbors Praised

Mrs. Lum, who hails from a small town, Uttoxeter, in the English midlands, arrived in the United States last March with her young daughter Sylvia. She is the oldest of ten children in her family, and has a brother, Stanley Shephard, stationed in Palestine.

Mrs. Lum said of her colored neighbors: "I find my neighbors friendly and polite, and to me they are just as fine as any people I have met."

Recalling her romance and marriage, she said:

"I met my husband at a tea in the Town Hall of my home town, and he was carried away immediately by my hair which he kept admiring."

Mrs. Lum's hair while difficult for this correspondent to describe, is not unusual for English women in her native haunt. The color of her's and her daughter's hair may be likened to a carrot or light golden copper.

GI Convinces Pastor

"I went to see the rector of my church soon after we decided to get married, and asked if he could officiate," she explained.

"He wanted to know whether my fiance was a black or white Yank. When I told him he is col-

One sister, Miss Hazel Lum, resides here and is an employee of the Navy Department. Two other sisters, Mesdames Louise Grayson and Mildred Lucas, and another brother, Raymond, resides in Charleston.

Mr. Lum, who is a graduate of Avery Institute of Charleston and also attended South Carolina State College, hopes to resume his medical studies. He is a member of the Alpha Phi Alpha Fraternity.

Black & White Lowdown

Sirs: Time Magazine, N.Y. 7-8-46
May I take exception to J. A. Riechman [TIME, June 17]. As a "lowdown white woman" married to a Negro—may I say that it is legitimate, I believe, to live with anyone one marries, regardless of race. May I also say that the people of this country are gradually coming to realize that they should judge people by their individual worth and achievement, which they can help, rather than by their color, which they can't help. Also . . . only one-fifth of the 13,000,000-odd Negroes, and I'm sure the other 10,000,000 colored people aren't [all] products of white *women* sleeping with Negro *men*—not by a long shot! . . . Down South the policy seems to be "We sleep with them but we can't—or won't—marry them." Personally, I always thought that anyone a person thought enough of to sleep with was due that person's supreme respect, love and admiration.

(MRS.) EDWARD EMANUEL

New York City

Enjoys "Hot Dog"

Mrs. Lum said she had her first "hot dog" on her arrival in New York and found this popular item of food delicious. England was tough that it is not inclement weather because of which damaged the ship, she declared.

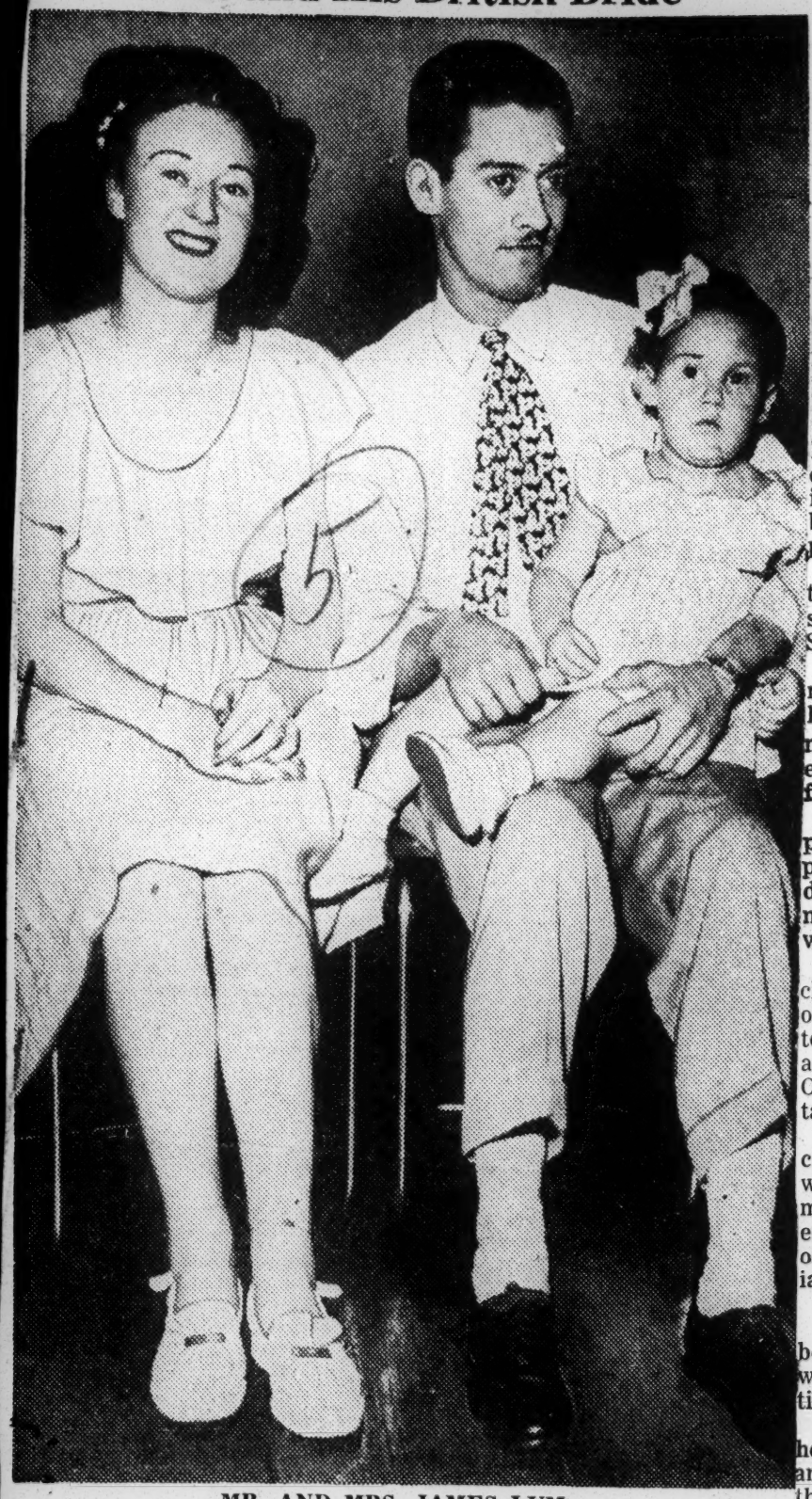
Explains Native Fear

Mrs. Lum said she does not think racial prejudice is responsible for the opposition by the British against marriages between their women and colored Yanks.

She expressed the belief that the 92nd Division, which was stationed at Tuskegee Army Air Base.

She expressed amazement at the amount of food and clothing available in America, emphasizing her happiness to be here after living in war-torn England so long.

Vet and His British Bride



MR. AND MRS. JAMES LUM,
of Washington, and daughter Sylvia, 2. Mrs. Lum, 24, is the former Miss Nora Shephard, of Uttoxeter, a small town in the middlelands of England. She has been in the U.S. since March and loves it. Mr Lum was a staff sergeant with an engineer regiment serving with the 1st and 7th armies. He is a native of Charleston, S.C., and plans to take his bride there to visit his father and mother, Mr. and Mrs C. B. Lum.

INTERRACIAL BOND GROWS:

The Afro-American
Baltimore, Md. Sat. 11-26-46

Union Between Tan GI's Italian Girls Succeeds

By CAPT. DOUGLASS HALL

ROME—Marriages between colored American soldiers and Italian girls, born of the tragedy of war and the hope of peace, are succeeding on a whole, a recent investigation by the writer disclosed.

Letters sent back to Italy by war brides now making new homes and carving new careers with their husbands in the United States, assert that the majority of them are rather happy.

Where such marriages have failed, the fault does not seem to lie with the Italian girls. Their husbands have returned home and they cannot find any trace of them. I have been asked to help locate them.

Dixie Mores Dent Bond

I found only one case of an unhappy wife. She is living in one of the most undesirable communities in America, and her life has been made unbearable by social pressure.

A letter to her sister indicated that Southern mores alone are responsible for her unhappiness. She said:

"I want to come home because most of the time I am very unhappy. Bob is doing all he can for me, and I love him as much as ever, but the people here are so funny towards colored people.

"We have to eat in a certain place when there are much nicer places around. You could not understand. I have been here two months and I cannot understand what it is all about."

Several officers have taken discharges in Italy by waiving the obligation of the U.S. Government to return them to the States. They are living here with their wives. One, a former 92nd Division captain, is going into business.

There are many illegitimate children in every community where colored troops were formerly stationed. They are accepted into the social structure as any other child and live a normal Italian existence. The Afro-American

Wives Enjoy Equality

Naples still has the largest number of colored kids, with the area where the 92nd Division was stationed ranking second. Sat. 10-26-46

Soldiers who have Italian wives here receive the same benefits as any family that was shipped from the States. The wife is supplied with clothing, accorded Post Exchange and commissary privileges, permitted to go on tours, with or without her husband, and given the same "breaks" as others.

Plenty Food in Stores

There is plenty of food and clothing in Italy, with the stores well stocked with commodities. But the prices are high. Cigarettes still sell for $20 to $25 per package. Baltimore, Md.

The American dollar, once valued at ten for one Italian lire, has now dropped to two for one lire.

I have located three Quartermaster truck companies, the 150th billeted about seven miles from Rome, another near Paris, and one in Berlin.

GI, Italian Bride Find Happiness

The Afro-American Baltimore, Md.

Sat. 11-26-46

Lt. Rudolph Rayford of Washington holds his charming Italian bride in an affectionate embrace. He is one of many service men who have made a success of marriage in Europe.

Ex-Rector, Negro Woman To Wed Jan. 30

New York, Jan. 19 (AP).—The Rev. Frank White, 31, formerly minister of the Norfolk, Va., Unitarian Church, has announced that he and Miss Anne Anderson, a Negro, also of Norfolk, would be married January 30 in New York City.

The minister said yesterday that the ceremony would be performed at the Abyssinian Baptist Church, where the pastor is Representative Adam Clayton Powell, with the Rev. Claude Williams, founder and leader of the Institute of Applied Religion, officiating.

He said that he and Miss Anderson would head a regional office of the institute in New York City after their marriage.

Asked in an interview his views on marriage, the Rev. Mr. White said:

"Marriage is not an individual matter. It is a social matter. If it were a private affair there would be no witnesses to marriages and no public weddings. No two individuals stand alone and apart from the rest of society, and it is faltering nonsense to hide any longer behind outdated, apologetic notions."

(At Norfolk, Va., John C. Davis, president and ex officio board member of the Unitarian Church, said that many women members of the congregation ceased attending services in protest against the pastor's attitude toward love and marriage, and that "at least 80 per cent of the church earnestly desired his resignation." Davis added that the minister's letter of resignation was written January 5 after he had acquainted the Rev. Mr. White with the congregation's wishes. The minister resigned January 15.)

WHITE MAN AND WIFE HISSED AS THEY QUIT OKLA. PEN

Forced to Serve One Year For Marrying

McALESTER. — A 42-year-old white farmer and the 45-year-old Negro woman he married were freed today from the Oklahoma penitentiary here, and their plans for the future went with them, a closely guarded secret.

They completed a one-year prison sentence for miscegenation —a felony under Oklahoma law.

Prison officials said the stolid farmer, Ted Sesney, 42, would not discuss his plans for the future. The woman, Josie Douglas, was released at the same time as Sisney.

The Arkansas-born, 145-pound Sisney was farming in Nowata county of northeastern Oklahoma when, according to the records, he married the Negro woman. They were prosecuted and committed to prison last year.

Deputy warden Raymond Haines recalled that the couple's arrival had "caused somewhat of a commotion" among the prison population. John Elson, penitentiary industry supervisor, reported that other white convicts had "shunned" the farmer.

Sisney worked out his sentence in the prison's broom factory, while the 186-pound Negro woman cooked and cleaned cells in the women's ward. Prison officials said both were model inmates.

At Oklahoma City, Assistant Atty. Gen. Randell S. Cobb said the white man and Negro woman, although having paid their debt to society, still could not live together legally in Oklahoma. He explained such a marriage was void.

To return to the status of man and wife, it was pointed out, they would have to move to another state where intermarriage of Negroes and whites is not barred by law.

Frances Rans Anti-Marriage Statute

"Irony ain't it?" writes L. W. Frances, president of the Seminole Branch of the NAACP, when he sends the Black Dispatch a news clipping which tells of Oklahoma's shame in sending Ted Sesney, a Nowata County whiteman, to the penitentiary because he married a Negro woman.

Mr. Frances then refers to the Attorney General's statement, in which Randall Cobb, is reported to have said, with his release from the penitentiary Sesney could not rejoin his wife unless he left Oklahoma.

"I think this is a direct threat to any returning Negro GI who might have become enamoured with a French or English girl, just as white boys who fought in World War II" said Frances.

"I think its time for the NAACP to launch a drive against all of these undemocratic, unconstitutional limitations, and drive them out of our national life", Frances concluded.

In California

COVENANT BANS MIXED COUPLE

LOS ANGELES — Property restrictions based on color took on odd twist in Los Angeles last week when the court ruled that Lester Matthews of 2039 LaSalle Street could not occupy the premises with his wife because he was a Negro.

Mrs. Matthews, a caucasian, can however, remain there if she wishes to live apart from her husband, it was held. The Matthews moved in the race restricted place which is owned by a Negro, several weeks ago. Shortly thereafter, they were served with contempt of court proceedings by the law firm of Eberhardt and Zeigler, who represent neighbors in the community.

Superior Judge Leroy Willis ruled out such charges but made it clear that Matthews could not reside therein according to the terms of the covenant agreement.

Meanwhile, the Matthews are busy house hunting with little success in already vastly overcrowded Los Angeles.

They formerly resided in Oakland where Mr. Matthews worked as an architectual draftsman in a war plant.

Wedding Of White Minister And Colored Girl Halted

(Reprinted From Last Week's Late Edition)

NEW YORK—The much heralded proposed marriage of the Rev. Frank Glenn White, former pastor of the Norfolk, Va., Unitarian Church and Miss Anne Anderson, colored, and former USO worker in Norfolk, has been postponed indefinitely, Rev. Mr. White announced here Wednesday.

"Our marriage has been temporarily postponed because the forces in Virginia that are opposed to true brotherhood have resorted to certain legal technicalities to prevent our marriage at this time," the minister said.

The marriage was scheduled, according to an announcement he made shortly after he arrived here after resigning his pastorate in Norfolk, Jan. 15, to take place on Jan. 30 at the Abyssinian Baptist Church, where Congressman Adam Clayton Powell is pastor.

Mr. White's resignation from the Norfolk church had been requested by members of the executive board who opposed his racial and economic views.

"Brown Baby Parade" Begins in Germany; GI's Hands Tied

By TREZZVANT W. ANDERSON

TEISENDORF, Germany—The "Brown Baby Parade" in the former Third Reich got off to a start here last week, when the first colored child was born to a German fraulein, the son of a soldier with Quartermaster troops accompanying the first Third U.S. Army troops through this town in May, 1945.

Meanwhile, officers of the veteran 761st Tank Battalion, stationed here, have begun plans to raise a fund of $1,000 to send to America for clothing and other necessities, and for the education of the boy, it is reported.

Two more "brown babies" are en route here, with the expected births scheduled for late March. Five others are also expected at Bissengin, Germany, where the 761st was stationed from June until July 31, 1945. All are prospective infants of soldier-fathers.

Editor's Note: Although anxious to marry the women, the soldiers involved in the cases have been prevented by ETO Army regulations which prohibit marriage between the soldiers and German women.

English Bride Joins Husband

NEW YORK. — (ANP) — Mr. and Mrs. Stanley Facey Jr., and their eight-month-old daughter, Glenice, were reunited here last week when the British bride arrived by plane from England.

Facey, formerly conductor of the 1332nd Engineers' band, married his 19-year-old wife in 1945 when he was stationed in England.

White Minister Marries Comely Va. Sweetheart

NEW YORK (ANP). — Public marital vows were taken by a white Unitarian minister and a comely young colored woman her comely young colored woman here on Sunday at the Abyssinian Baptist Church.

The white minister is the Rev. Frank White, 31-year-old pastor of the Unitarian Church of Norfolk, Va., and his bride is Miss Anne Anderson, 23, also of Norfolk, but formerly of Louisville.

The marriage ceremony was performed by the Rev. Claude Williams, founder and leader of the Institute of Applied Religion, with headquarters in Detroit.

Plans have already been outlined by the couple to start work immediately on the organization of a national interracial church. Rev. Williams announced that the Rev. White will become regional director of the New York area for the institute and Mrs. White will be secretary.

Former Virginia State Student

The bride is the daughter of Mrs. Marie Simpson and was a pre-medical student of Virginia State College for two years before she went to Norfolk about six months ago as a USO secretary. She is described as an unusually attractive brown-skinned woman, well poised, about five feet nine inches tall.

Born in the small town of Cozard, Neb., Rev. White followed his mother's wish to enter the ministry. He went South 13 years ago to attend Transylvania University in Lexington, Ky.

He has served as pastor of the First Unitarian Church of Gardner, Mass., the First Christian Church of Dunnsville, Va., and the Unitarian Church of Norfolk, where he engaged in a heated racial controversy with church trustees.

Before he resigned, he blasted racial prejudice in fiery eloquence on Dec. 30. His sermon, one that shocked and rocked the foundations of the church, was "Tomorrow's World, a World Without Walls." He told his congregation that "my emotional identification with the colored people is now complete."

With that courage, he advocated open courtship with Miss Anderson. They were seen frequently together in Norfolk, at movies and other places of entertainment. He visited her at her home.

"I came to Norfolk psychologically prepared to break through the walls of prejudice," he said. "In Norfolk, I made as much contact as I could, in the face of a pioneer stock, Rev. White now his wife, in the jim crow section of the boat from Norfolk to Cape Charles, en route here.

He traveled with his fiancee, always present."

ROSCOE DUNJEE, EDITOR

An independent newspaper, not bound by party label: fighting for the political, economic and social freedom of the Negro

Oklahoma's Immorality and Shame

Black Dispatch Oklahoma City

If Ted Sesney, Nowata county white farmer, had brought a bastard mulatto child into the world, resulting from his intimacy with Josie Douglas, whom he worshiped and honored sufficiently to make his wife, there would have been nothing to the incident other than the winking of eyes up on the banks of Big Cabin creek; but Ted Sesney was decent. He met a black woman whom he felt met all of the requirements of lovely womanhood and feminine sweetness for which his soul craved. He did not want to visit his carnal lust upon Josie Douglas, so he offered her his name and his companionship for life.

But the State of Oklahoma would not countenance Ted Sesney's brand of morality. While nightly raiding homes and assessing a ten-dollar fine when white men and Negro women are accused in police court with having occupied a room for immoral purposes, the State attempted to prosecute Ted Sesney has committed a felony in that a black woman and a white man have complied with the explicit admonition of the Holy Writ: 2-16-46

"Marriage is honorable in all."

We assume the folk who enacted Oklahoma's laws respecting miscegnation have never read, and do not care to respect the divine counsel of Paul (Heb. 13:4), and therefore perhaps less concerned regarding the all-encompassing law of God respecting marriage down here on earth as pertained when Mariam objected to the marriage of Moses to an Ethiopian woman. All white people on earth should get their Bibles and turn to Numbers, 12th chapter, and read the entire sixteen verses.

In this chapter of the Bible we discover that Mariam was cursed "white" because she objected to Moses marrying out of his race and nationality. If the Bible is to be believed "the Lord came down in the pillar of the cloud" to put personal okay upon interracial marriages. Bill Murray and others of his provincial and bigoted ilk to the contrary notwithstanding.

So, because he married a black woman, Ted Sesney and his good wife were forced to remain in jail for one year. He was shunned by white felons while in prison. Rapists, murderers and those who had broken all of the ten commandments turned their backs upon Ted Sesney because he had followed moral law as announced and laid down by God Himself. Every one of these white scoundrels had perhaps at some time gazed with savage lust upon the comeliness of some black woman, but their sectionalized brute training had taught them to look upon black women as one looks at cattle and dogs.

2-16-46

The only solace black people may get out of this sorry miscarriage of justice in Oklahoma rests in the fact that white people are today treating black people just as at one time one unit of white people treated another. When one examines history he discovers much that develops liberal thinking. History proves that before mankind acquired sailing vessels and was able to reach alien races whose skin and hair were different, the same sort of viciousness was visited by one stratum of white folk upon another.

In fact when one reads Irish history dating back to the 14th century, he discovers that Ted Sesney, up at Nowata today, was lucky not to have lived and married out of his race back in the days when the English enacted the statute of Kilkenny. The Irish in those days were looked down upon by their English overlords as being slightly above beasts of the field and any Englishman exposed in marriage with an Irishwoman was punished with death. Oklahoma, measured by the statute of Kilkenny, has improved, when it exacts only a year in jail for the crime of miscegnation.

Think of America today attempting to assume the moral leadership of the world! Our jim crow religion and sanctions require us to place a premium upon indecency and penalize morality. We imagine Mr. and Mrs. Sesney, as they sat in the courtroom, where they were legally lynched, were stirred with the emotionalism and the pity of the Master as He approached Golgotha's brow murmuring, "Father, forgive them, for they know not what they do."

N.J. Vet and Filipino Bride

Egbert Walker of 31 Gray St., Montclair, N.J., and his Filipino wife, Mrs. Filomena Cino de la Cerna Walker, whom he married in Tacloban, Leyte, last Oct. 31. Mr. Walker was recently discharged from the Army, where he served with an engineer aviation unit.

Montclair Vet Thumbed Rides to Filipino Bride for Six Months

Afro American Baltimore, Md Sat 2-16-46

MONTCLAIR, N.J. — Egbert Walker, 35, of 31 Gray St., one of 1063 colored service men reported to have married Filipino women since December 1943, said Monday that he thumbed rides daily for six months to see his bride.

Sat 2-16-46

Formerly a technician fourth grade, Mr. Walker recently received his discharge after serving since March, 1943. A widower and son of Mr. and Mrs. James Walker, the veteran married Miss Filomena Cino de la Cerna in Tacloban, Leyte, Oct. 31, 1945.

No Parlor Kissing

Walker explained that in a higher type Spanish culture in which his wife was reared.

They do not walk out into the moonlight alone or steal a kiss in the parlor while the relatives of the girl entertain themselves elsewhere.

When the man comes courting, he may expect no privacy, the veteran said.

Following Army regulations, Mr. Walker obtained permission to marry the girl from his commanding general, Major General Plank, who now commands the Manila base.

Two Ceremonies Held

There were two marriage licenses and two ceremonies. One was the Army ceremony, with a certificate signed by the Army chaplain who officiated. The other was the regular Filipino ceremony at the Evangelical Church at Tacloban.

M/Sgt. Robert N. Smith of Philadelphia was best man. Walker stated that he expects his wife to join him this spring.

Fought Paratroopers

Walker's battalion, which worked and fought from Australia to Leyte, aided in halting Japanese paratroopers who tried to retake Leyte, he said. Sat 2-16-46

He was assigned as an air and ground photographer and took an official photographic record of the Army's installations and activities on Leyte. Before the war he operated a photographic studio in Newark.

Feels Interracial Marriages Aid Prejudice

Chicago Defender

Please allow me space in your paper of this week's issue to comment on the letter of Mr. Robert Terrell who lives at 3825 Ellis ave., Chicago.

First, I want to refer to Booker T. Washington's philosophy. When he was addressing an audience of southern white men and women in the year 1905, Mr. Washington said, "I think a man makes his greatest mistake when he permits his happiness to rest upon the misery of someone else." Sat

Now, in reference to interracial marriage, I feel personally, that no greater mistake can be made than to act on our own personal feeling, and perform such marriage, for it only creates prejudice in those who feel that we, as Negroes, should be interested in perfecting democracy by promoting more and better, mutual understanding between Negroes and whites who have proven from their previous record that they believe in fair play to all, regardless of race, creed or color. 3-9-46

The things that we are suffering from are the lack of equal educational facilities, employment op-

Quebec, Canada. Defender

Rainey, who is 45, was formerly state boxing commissioner of Pennsylvania. Before entering politics to work for the election of former Governor George H. Earle he was in newspaper work for 15 years. The present Mrs. Rainey for years has been an advocate of educational, economic, political and social equality for Negroes. She and the former Mrs. Rainey have been courting for four days after he obtained a divorce in Chester in 1928 from his third wife separated. Sat.

Democrat elected first Negro Democrat to the magistracy here was married last Friday in

Burlington. Va

by his third wife, Hilda M., obtained a divorce in Chester in 1928 on the grounds of desertion. His second wife, Frances, of the present Mrs. Rainey for years has been a charging politics and indignities to the person. Rainey is the father of two children by his first wife. Muriel and Valerie. A son, Joseph H. Rainey IV, died in 1935. Madeline B., died in 1945. 3-16-46

Evelyn Titus Coplin, white divorcee and mother of an 11-year-old son, Joseph H. Rainey, more than a year since Rainey and his fourth wife are spending their honeymoon in

Chicago Defender

Joseph H. Rainey, Magistrate, Atl.

Weds 4th Wife

PHILADELPHIA, Pa. — Magistrate Joseph H. Rainey, 11-year-old son, Joseph H. Rainey IV, died several years ago.

5 1946

WHITE MAN'S VIEWS

GIs Forgetting Prejudices, Marrying Japanese Girls Who Only Kiss When They Mean It

By TED LE BERTHON

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

The Courier Pittsburgh, Pa. Sat. 10-12-46

AMERICAN GIs in Japan are marrying Japanese girls more and more, the two returned Army officers are telling me. With some GIs, there was perhaps the same impetuosity and haste that characterizes the relatively irresponsible young everywhere in leaping into matrimony. Propinquity obviously was a factor. But many GIs, the officers said, were exercising a definite choice, and were preferring Japanese girls over white girls for wives. At least, many GIs were most eloquent on the subject of their preference. There may have been much rationalizing of a simple urge for marriage, for home, solace and comfort on the part of young servicemen who had passed through the dark terrors of war. Servicemen who had not seen combat, but were of the army of occupation, might not have fancied the single state in a faroff land. Insufficient white girls presents a problem, too.

Mr. Le Berthon

Nevertheless, according to these officers, it would be unfair to the facts if the GIs motives for marrying Japanese girls were in all cases set down as desperation, adventuresomeness or irresponsibility. Too many personable and intelligent GIs have taken unto themselves Japanese wives and have stated their reasons clearly and unequivocally.

Such servicemen have concluded that marriage would be more enduring, more stable, more calming, with a Japanese wife than with many American girls. There would be for less likelihood of infidelity on the part of either party to the marriage contract; far less likelihood of divorce.

* * *

RACE PREJUDICE, the officers said, had been burned away from these servicemen's minds in the dread fires of war. While many of their fellow GIs retained such prejudices, they had forgotten them as one forgets ghost stories told in childhood. The whole world of race prejudice had become remote and unreal in the face of starkest fundamentals.

For one thing, too many servicemen, while living through scenes more frightful than any depicted by Gustav Dore in his illustrations of Dante's "Inferno," had been informed that they were being divorced back home, 7,000 miles distant. To be served with divorce papers in a foxhole has broken engagements via airmail to marry sta-at-homes. The wives of other GIs had become sexually promiscuous, or had taken to drink.

True, most wives, most fiancees, probably behaved heroically well under the agonizing pressures of absence, loneliness, and all the chaos of wartime. But virtue is not "news" in our day. Scandal is. And wartime years did find the divorce rate ascending to an all-time high. Much bitterness was felt overseas by young fellows often unable to realize that war nerves were not limited to battle areas, and that separation was as hard on wives and fiancees as on them.

To many the Japanese girls loomed as far more desirable because, in wartime or peacetime, there have been but two types—with rare exceptions—of Japanese girls. They are, in the main, either virgins or prostitutes. The vast majority are virgins because of stern moral codes and family disciplines and social values that have a cultural backlog of 3,000 years. The prostitute—sold into this life by low class parents at an early age—wears a distinct garb instantly recognizable.

* * *

TO THE American mind it seems shocking, off hand, that some parents rear their children in an atmosphere of high moral beauty, while others sell their daughters into harlotry. But, for all the pathos of this awful contrast between social strata, it does make for the marital stability of the greatest number. A man does not find himself married to a girl who is secretly nursing a broken heart over a prior love affair.

The Japanese home is patriarchal and authoritarian. The husband is lord and master, the wives and daughters are docile. However, this does not mean that husbands are usually despotic or wives unintelligent. It means that the Japanese family life conforms nearer to that of pious Christians and orthodox Jews, and is antithetical to modern "liberalism." In fact, from what the two officers said, the Japanese home resembles the American home from the days of Washington and Jefferson to the advent of the automobile, the movies, and the radio.

However, no Puritan could be stricter than a Japanese family in regard to pre-marital decorum between engaged couples. Any form of necking is absolutely taboo. A kiss is held so sacred that only the married may indulge it privately. Public kissing is forbidden and is never shown in Japanese movies.

GIs taking Japanese wives are bound to find themselves in conflict with the essence of Japanese culture unless willing to accept it wholly. To the European-American soul, a kiss signifies something far different than to the Asiatic soul, where a kiss can be sacred or can be obscene, but never casual.

Finally, in this new breaking down of racial barriers—easier to sunder than cultural barriers—it is interesting to note, as the two officers did, that Negro GIs also are taking Japanese wives, and that Japanese girls have no color preferences.

Detroit Commercial Artist Weds Wealthy French Debutante

The Defender Chicago, Ill. Sat. 6-22-46

PARIS—(ANP)—The interracial wedding of a Negro ex-GI from Detroit and a Paris belle, who is a wealthy society debutante, was read in the historic chapel of the old church, Eglise du Bon Pasteur, in an impressive ceremony here Monday morning at 11 o'clock.

Percy Freeman Jr., a commercial artist, and a member of a well-to-do Detroit family, and Miss Monique Constantieux culminated their courtship after nearly an 18-month affair which commenced during the early days of the liberation of Paris while the ex-soldier was a truck driver in army convoys which passed through Paris en route to the front. The veteran of three of the major offensives in the European theatre was discharged here to accept a position with the information and education section's art branch at Frankfurt, Germany.

Miss Constantieux, the only daughter of Mr. and Mrs. Paul Constantieux, has just reached her 19th birthday.

The church altar bore a profusion of white roses and fern and gladioli. The bride chose a simple creation of white crepe, tailored on princess lines, and patterned to an appropriate full length veil which fell like an illusion as it swept down the carpeted aisle to the altar. Carrying the traditional Catholic prayer book, the bride also bore a bouquet of lilies of the valley entwined with white satin which cascaded to the left.

Her lone attendant, a cousin, was Miss Marquite Constantieux. Organ chants and nuptial meditations were audible throughout the 45-minute candlelight ceremony.

Elgin Hychew, a Paris newspaper correspondent, was best man.

The church was filled with friends and associates of the bride and groom. Following the ritual, read by Father Able Perrenot, the bridal party left for the bride's home where the bride's parents entertained with a lengthy and sumptuous dinner, followed by a dance.

Freeman is the son of Mr. and Mrs. Percy Frank Freeman Sr., 5062 23rd st., Detroit. He is a graduate of several technical and trade institutions of Detroit and was employed by Ford company prior to his entry into the service. Mrs. Freeman Jr., is a graduate of the school of music of the University of Paris.

Following the termination of his six-month contract with the War Department in Frankfurt, Freeman plans to return to America for a short visit with his family to introduce his bride. Thereafter he plans to return to Paris for permanent residence and to establish his own private business.

French Wife Taking Time in Getting Americanized

The Afro-American Baltimore, Md. Sat. 8-31-46

NEW JERSEY

Mrs. Malcolm Baxter, a French war bride who now lives here at 15 Elm St. because of a matter of love at first sight, doesn't know much about America yet, although she arrived on June 21.

What with looking after Malcolm Baxter Jr., occasionally preparing chocolate eclairs and spicy souffles for her husband, she's been fairly busy, and too, she expects to become a permanent resident, so there's really no hurry.

Junior, incidentally, made the crossing on a Constellation plane in 1924 after a well organized and executed plan coupled with intensive propaganda, has had little influence on race mixing in the state, according to leading sociologists with whom this writer has talked in recent weeks.

Started Too Late

During the climax of the publicity to the campaign for supporters among colored and white leaders, Ernest Sevier Cox, author of "White America," claimed that:

"Half breeds are inherently inferior to pure stock, and that since civilization was built up in the past by pure whites, it was in the interest of civilization that the superior race remain pure."

Liberal Virginia sociologists say now, as they did during the campaign for the new law, that efforts to prevent race mixing by law or by education started too late.

Late to Insure Purity

As soon as the first enforced colored servants and laborers set foot on American soil, forces were set in motion which were calculated to result in gradual race mixing, in which they, writes and Indians had a hand.

Before slavery was abolished legally in the United States, over a fifth of the imported slaves and free men and women in Virginia were in the mongrel class.

These Were Not Pure

The record shows that the white master class and the poor whites, too, mixed freely with colored servants and Indians. The callousness with which this mixing is now practiced in some sections of Virginia was graphically described by John Powell, noted pianist, at the legislature joint session in 1924.

If certain features had remained in the original bill these would have been classified as colored:

No less than two presidents of the United States, two U.S. senators, two secretaries of war, two governors of Virginia, two bishops, one ambassador to France, three congressmen, two state supreme court judges, a number of confederate officers, and three of the South's most eminent novelists.

Four Years in Army

The veteran, who conducts a butter and egg sales agency, serving stores, hospitals, taverns and homes, with his brother, Douglass, spent four years in Army service, including 25 months in the European theater.

A graduate of Barringer High here and Rutgers University, where he received a degree in agriculture, he was fiscal officer for effects of hospitalized and dead soldiers at Folenbray.

His wife, daughter of Rene Floc, a grape buyer and broker in the Epernay area, studied English for five years and was an interpreter-clerk in an Army depot when she met Mr. Baxter.

Her parents, she said, regretted having her go so far to a new home, but gave their full blessing to the marriage.

Mrs. Baxter likes much of the American cooking, but thinks that Americans should eat leisurely and spend at least an hour at the table like the French.

She also thinks that Americans are blessed and have little cause to bemoan shortages.

Campaign Started Too Late to Insure Purity

The Afro-American

Original Features, Omitted When Baltimore, Md.

Showed 2 Presidents, Statesman Sat. 12-7-46

RICHMOND, Va. (ANP)—Virginia's Racial Integrity law, pass-

By ALBERT ANDERSON

Same Old Question

Pullman Car Talks Disclose What Some Southern Whites Are Worried About

The Courier Pittsburgh, Pa.

By BENJAMIN E. MAYS

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.--The Editors.)

Sat. 12-28-46

A FEW weeks ago, I boarded the Dixie Limited in Chicago for Atlanta. Although courteous to my Pullman mates, I seldom, if ever, attempt to force a conversation with them. I take this source because in a bi-racial civilization such as ours, I can never know how deeply prejudiced my traveling companions may be. And even if I know some of them very well, I cannot always know whether they want to engage in discourse with me on a Pullman car. So as a rule, I let the other fellow take the initiative. But there is one thing I do know. I know that whoever approaches me in a spirit of friendliness and goodwill will receive the same in return. I believe I am absolutely free of prejudice based on race or color.

Mr. Mays

I had an upper berth and a native Georgia, now living in California, had the low. While I was at dinner my neighbor asked the porter who I was; so on my return, he asked me if I would mind answering some questions. He asked questions about education and he wanted to know about Morehouse. Later on, he went to dinner and then to the lounge car.

* * *

SITTING directly opposite me was another gentleman who seemed anxious to talk. He came over and sat in my companion's seat. He too, asked if I would answer a few questions. I told him, I would try. This gentleman was born and reared in Mississippi now living in New Mexico. He prefaced his question by stating that the question he wanted to ask was the question that worried all white people, North and South. Now the question: "Do you believe that there will ever be amalgamation of the black and white races here in the United States?" Before I could speak, he said, "Let me tell you what I think. There never will be." When I did speak, I tried to get him to see that the question of amalgamation and intermarriage are questions that are the primary concern of many white persons but of secondary or no concern of Negroes. I explained further that since so many white persons keep these questions on their minds, there is considerable danger that they may force intermarriage or amalgamation upon Negroes; because it is a psychological fact that we are apt to do the things we keep on our minds even if we do not want to do them. Every automobile driver, I told him, knows that he must keep his eyes on the place he wants to go. If he keeps his eyes on the automobiles he is meeting, he will run into them whether he wants to or not. He must keep his eyes on the space in front of him if he would miss the approaching cars. As it is with driving an automobile, so it is with intermarriage. We can keep it on our minds so much that we will end up doing it.

* * *

I SAID TO him further that although I see no appreciable evidence of intermarriage, I do see considerable evidence of amalgamation by virtue of the fact that there are so many very fair Negroes and that the people who object most to amalgamation are some of the males of the dominant group who have imposed their wills upon some of the women of the minority group. He admitted this to be true, and said that all around him in Mississippi there is evidence of the truthfulness of my assertion.

He would not let me evade his question and I did not want to evade it. I said to him that although there are only a very few cases of intermarriage and I believe less promiscuous amalgamation than in previous years, I did not feel competent to say what the status of Negroes and whites would be, say, 500 or a 1,000 years from now. I would be compelled to leave that in the hands of God and future generations.

The next question was: "Isn't it true that the crossing of the races lead to a degenerate stock, an inferior people?" I attempted to explain that I knew of no scientific or biological findings that would show degeneracy; that the objections to intermarriage were social and economic and not biological. 12-28-46

There are two points that white people who have fears in this area never seem to see: 1. It is terribly presumptuous on the part of white people to assume that Negroes are just sitting around waiting for an opportunity to marry them. Nothing is further from the truth. The self-respecting Negroes resent the assumption. 2. To fear intermarriage is an admission that some white people would marry Negroes; otherwise there could never be any intermarriage or amalgamation. After an extended friendly conversation he went back to his seat. We both got off in Atlanta the next morning. He went his way and I went mine.

5 1946

MIXED BREEDS

The Pittsburgh Courier

Role of Buffer Groups, Based on Color, in Asia And West Indies

By HORACE R. CAYTON

(The views expressed in this column are those of the writer and do not necessarily express the editorial opinion of The Pittsburgh Courier.—The Editors.)

Pittsburgh, Pa.

WHEREVER people of diverse racial groups have met they have always inter-bred. They haven't always inter-married and the inter-breeding might have taken place in a manner which demeaned the subject people. But white European males have inter-bred with the women of the people that they have conquered, from the black African to the yellow people of the Orient.

Famous among the extreme cases of race mixture are those of the Boer - Hottentots of South Africa which formed a group known as the Capetown Colored, the Indian-Spanish mixture of Yucatan, and the Indonesian - European mestizos. It's with this latter group that I'm concerned at the moment.

Mr. Cayton

Sat. 7-13-46

There are in Java about 200,000 Dutch - Eurasions, that is, people who are the result of a union between white Europeans—usually male—and Javanese. These Eurasians have Dutch names and consider themselves Hollanders rather than Javanese. They get preferential treatment and have generally lorded it over the full-blooded natives. Now with the revolt of the Javanese natives their hatred toward these half-castes who have been given more protection and easier jobs by the Dutch rulers, their natural fathers, is causing a serious problem. The lowly native is coming into his own and rejects the bitterness and scorn the pets and bastard sons of their conquerors.

This isn't an unusual situation. In some of the British West Indies, the English, as a device for ruling and controlling the islands, developed a mulatto class with slightly more privileges than the blacks. This mulatto class constituted the bureaucracy and the petty businessmen. Sat. 7-13-46

* * *

THE FRENCH employed the same techniques in Haiti, and at one time there were three distinct groups—the white ruling class, the mulattoes who occupied a lower position, both groups resting on the labor of the peasant blacks. In the instance of the West Indies under the English, and Haiti under the French, the mulattoes were given only slightly greater privileges; they were never completely accepted by whites, but it was enough for these misguided people to be willing to act as a buffer between the lower class whites and the white ruling elite.

We've been lucky here in the United States that that hasn't happened to the American Negroes. Of course, during slavery there tended to be a division between the field hands, who were predominantly black, and the household servants, who tended to have a much higher percentage of mulattoes among them.

Of course, it would be foolish to say that there isn't some latent antagonism in some parts of our country between blacks and mulattoes. The mulattoes, because of accidents of history, have closer blood connections with white people. They are generally more acceptable to whites and got an earlier advantage as far as education and training were concerned. They, therefore, have tended proportionately to produce more and better leaders for the Negro group.

At the time of the reconstruction a Southern philosopher named Stone advocated that the small group of mulattoes be taken into the white race or that a preferential status be given them over the blacks. But race hate was so ingrained in American whites that they would not follow this procedure and classified all Negroes, no matter how light, within the Negro group. The mulattoes, then representing for the most part a better trained and educated group, were forced to remain with the masses of the blacks and during the early period contributed a disproportionate share to the leadership of the group. Sat. 7-13-46

THUS a system of race relations of ruling whites, middle status mulattoes and lowly blacks never developed in this country and the American Negro has gained much in leadership because of this. Marcus Garvey and his back-to-Africa movement tried to exploit the latent antagonism between mulattoes and blacks but was unsuccessful.

I regret the prejudice which many Orientals have toward Eurasians. But I can certainly understand and sympathize with the indignation of the Javanese toward their half-caste brothers who were used as tools to support the Dutch imperialistic system. We American Negroes are indeed fortunate that in our fight for freedom the mulatto has the same problems to face, the same injustices, the same humiliations, and cannot cut himself off—and is not willing to cut himself off—from the struggle of all dark people for freedom.

COLLIER'S EDITOR CLAIMS WHITES WILL ABSORB NEGRO

Kansas City, Mo.

Plaindealer

New York—Between five and eight million people of the United States who have Negro blood are known as whites, and from 15,000 to 30,000 Negroes "pass over" to the white side each year, so that there is some basis for the theory that the American Negro—like the Negroes of England—will be ultimately absorbed by the whites.

This is revealed by Herbert Asbury, associate editor of Collier's, on the basis of studies of census figures and studies by laboratory scientists, in the current issue of the national weekly. The article also declares that, contrary to common belief, a man or woman of little Negro blood cannot have a child of obvious Negro blood.

Eminent American geneticists and anthropologists "agree that the tale of the white couple and the black baby has a fatal flaw," the Collier's article declares. "It could not possibly happen. If such a child should appear, there are three explainations: 1. a iracle; 2. 'a fracture of the Seventh Commandment; 3. both parties were really Negroes. 8-2-44

"Here is what, barring divine revocation of genetic laws, will result from unions of whites, Negroes and mixed-bloods," the article continues: 7 ri.

1. If one of the partners to such a union is pure white, it is impossible for the child to be darker than the darker of its parents. The chances are very great that it will be lighter.

2. If both parents have Negro blood, whether they know it or not, there may be some accentuation of Negro characteristics in the child. But this is not likely, and in any case will be slight. If the parents have been able to pass for white, the child can probably do so too.

3. If both parents are mulattoes, quadroons or octoroons—the child may be darker than either. But in all likelihood it will not be black. Dr. Ernest A. Hooton (professor of anthropology at Harvard University) has stated his opinion that "Negroid features seem to be attenuated, rather than intensified by successive generations of imbreeding of mixed types. . . . White features seem to gain on Negroid features."

The article declares that Negroes emphasize that they do not "pass" because they consider "the white man a superior being, but because of the obvious social and economic advantages to be gained. . . And contrary to general belief, Negroes who attempt to pass are seldom exposed by other Negroes."

Hundreds of prominent American men and women, including physicians, scientists and public administrators, are said to live as whites but to be actually part Negro.

"Supporters of the theory of ultimate absorption point out that from an anthropological point of view, and in the social sense as well," the article says, "the Negro has already been absorbed in Mexico, and that the process is well under way in Brazil and other countries. And it is a historical fact that during the 17th century large numbers of Negroes were absorbed by the white population of England, and that no trace of them remains."

By an ironic working of the Jim Crow laws, it is reported that "many white Negroes are compelled to pass in the South, at least temporarily." For "it is not at all uncommon for a light-skinned Negro to be ordered out of the Jim Crow section of a railroad coach, bus or trolley car, and compelled to sit with the whites."

Marries Woman After 30 Years

The Afro-American Baltimore, Md.

78-Year-Old Man Had Been Free Since 1914

Sat. 8-17-46

WIFE NOW 45

Child Witnesses N. Mex. Ceremony

SAN FRANCISCO — Culminating a 30-year-old romance, Gustav Woerner, 78, wealthy white lock manufacturer of this city, married Miss Puanita Smith, 45, local beauty operator, last week, in order to obtain a birth certificate for their 15-year-old daughter.

The marriage to the woman he met when she was 15 took place at Albuquerque, N.M., with the daughter standing as one of the witnesses, Mr. Woerner revealed.

15-48 at Meeting

Over three times as old as his wife when the romance began and over twice her age when the child was born, Woerner, commenting on the marriage, told reporters:

"In order to get a birth certificate for the child, I married this woman. It was the only thing I could do—it was the honorable thing to do.

"It's my child. It's my responsibility. I couldn't leave her without a birth certificate. What would any honorable person do?"

Had Been Free 32 Years

The marriage was the second for Woerner, who had been free for 32 years, his first wife having divorced him in 1924. They had remarried in 1911, a year after she had obtained an interlocutory decree. The Afro-American

Although he willingly told reporters who met their train here after the marriage that Mrs. Woerner lived only a block away from his residence, Mrs. Woernor refused to talk to the newsmen.

Wife Non-Committal

In fact, confronted by one at her home, she hurled dishpans of water at him, asked to be let alone and finally threatened to call policemen. Baltimore, Md.

At Albuquerque, Justice of the Peace Miles Kangum, who officiated at the wedding, said that he received a "generous fee" for performing the ceremony and stated that the couple had married in New Mexico because it was one of the few Western States allowing mixed marriages. Sat. 8-17-46

INTERMARRIAGE PHOBIA

Bill Mauldin's recent cartoon in Chicago Sat.

Negro Chicago, Ill.

the Chicago Sun showing the two old Roman Senators, one asking the other "Would you want your daughter to marry a Christian?" was a classic. 8-17-46

This drawing clearly displayed the similarity between the narrowness of the old Roman "upper crust" and the modern version of American white supremacy. Of course, the question is bested by all arguments of reason based upon justice, decency and fair play, the "red herring" of "daughter marriage" is always brought in.

This "daughter marriage" phobia is one of the most vicious myths used to discriminate against Negroes. In up-

holding restrictive covenants the underlying cause always has been intermarriage. It is alleged that the close contact between young people might blossom into romance despite parental warnings. Hence, "daughter marriage" is an even more important selling point for restrictive covenantist than the property depreciation appeal.

In the field of employment the matrimonial question is again raised. Oftentime, qualified Negroes are barred from office positions and the better factory jobs because of the fear that contact between the races might result in "daughter marriage."

Close examination will reveal the unbelievable importance of this doctrine of marriage fear. Schools, churches and places of recreation all bar Negroes with some pretext or the other when fear of intermarriage is the real issue.

Yet, most of these people who maintain this discrimination are professed Christians. Christians who use the same tactics against their fellowmen that the pagans of old used against the followers of Christ.

It is unbelievable that America, the so-called "bulwark of Christianity" could have drifted so far from the early faith of the Christians. All stories of the martyrs among the early faithful showed the sufferings imposed upon those people by the Romans in order to exterminate Christianity. Yet, these modern Christians hide their heads in sand in order to justify their present attitudes and abuses against Negroes.

Despite the teaching of the clergy, it took a cartoonist to point out that the same subterfuge used then to sway fairminded Romans, who protested against the treatment accorded the Christians, is used today to intimidate and confuse the white friends of Negroes.

It is generally agreed that discrimination in America is a problem which requires serious thinking and serious action. This dilemma is even harder to combat because in this country discrimination is in the hearts of the people to a greater degree than it is in the laws of the land.

Christianity could perform a real service for humanity if it could bring about the removal of this hatred from the inner feeling of Americans.

Thirty Years a Secret

Newsweek New York, N.Y. 8/26/46

It was a sunny day in 1916, but to respectable, middle-aged Gustav Woerner it seemed dreary. Although at 48 he was a man of means, he was lonely with the emptiness that only men without wife or family can know. Seven years earlier he had thought the future bright with his marriage to Lillian Salgard. But the marriage had not worked out, and in 1914 their divorce had become final. 8/26/46

He was comfortable enough. He liked his white, bay-windowed house with its gingerbread trimmings and lovely flower garden in San Francisco's Western Addition, even though he had watched the section decay physically and socially as Japanese and Negroes moved into neighboring streets. Financially, he had little to worry about, but he knew it would take more than money to give him what he sought. Out of his loneliness, Gustav Woerner took a fateful, and secret, step.

In the years that followed he rose steadily. The fabulous 1920s found him increasingly prosperous. Neither the depression nor the second world war checked his business progress. But he refused to move from his old home, perhaps because he had a bachelor's set ways, perhaps for some other, deeper reason.

'I Married This Woman': With the coming of 1946, Gustav Woerner at 78, cast up his accounts. He was vice president and treasurer of the big Schlage Lock Co. and a major stockholder in the Western Cooperage Co. He was respected; he was wealthy. But on the page of the ledger marked "conscience," Woerner figuratively hesitated: For all his outward security, something gnawed at his heart. Time was getting short; his years were running out. Suddenly he made his decision. Newsweek N.Y.

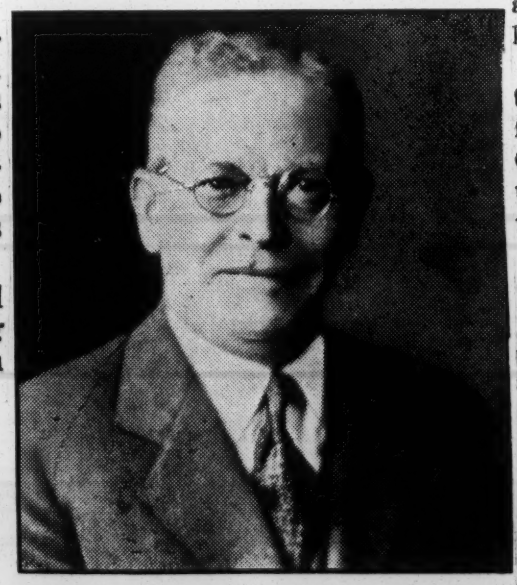
On Thursday, Aug. 8, Gustav Woerner took a plane trip to Albuquerque, N. M. With him went Juanita Smith, a Negro, and her 15-year-old daughter. There, before a justice of the peace, Gustav married Juanita. 8/26/46

Back in San Francisco, he returned to his home, and she to her flat on the second floor of a white stucco house, only two blocks away. He hoped that his penance was complete. But a routine marriage-license report from Albuquerque to The San Francisco Examiner spilled the story. Confronted by excited reporters, Woerner did not flinch. "It's true," he said. "In order to get a birth certificate for the child, I married this woman. It's my child. It's my responsibility. I couldn't leave her without a birth certificate—what would any honorable person do?" 8/26/46

For years the white-haired, bespectacled Woerner told them, he had been visiting Juanita Smith. She was a beauty-parlor operator and much younger than he. He had been faithful to her. Fifteen years ago a child was born to them. That was his story, his 30-year secret.

Juanita Smith Woerner was less calm. At her Sacramento Street apartment, with her pretty mulatto daugher peering over her shoulder, the still comely Juanita furiously denied that she was Gustav Woerner's wife, screamed at reporters, threatened to call the police, and ended the interview by hurling dishpans of water on the newspapermen in the street below.

Woerner's family, friends, and business associates were in a turmoil. Efforts to get further explanations were fruitless. Woerner, his peace made with his conscience, had nothing more to say.



Gustav Woerner: "What would any honorable person do?"

White Woman Seeks Licence to Wed Negro "Panderer"

The Tribune Washington, D.C. Sat. 8-24-46

In view of their "master race theory" and the recent publicity given to the God's (Major J. Divine") obtaining a license here to marry a white "virgin," Mayor of Washington Bilbo, Messrs. Rankin and Talmage are subject to have cerebral hemorrages over the latest case in similar vein.

Here's the headache for the Kluxers: On Friday, August 16, Miss Laurel J. Munro, 21, who said she was "white" and lived at 2231 Bancroft Pl., N.W., made application to marry Harold Hallams, 25, "colored," same address.

The application blank states that Hallams had a previous wife from whom he was divorced in California; Miss Munro recorded that she had had no previous marriages.

It was significant to note, however that in the space on the reservation blank reserved for the name of the ordained minister or municipal officer to perform the ceremony was blank.

The principal story of this romance, however, is the fact that Hallams is under $2,000 bond awaiting grand jury action on a charge of pandering for Miss Munro. Upon culmination of their marriage, it is understood that his white wife will not testify against Hallams.

Another angle of the story is the fact that the intended bride's mother came here from Minnesota and assisted her daughter in obtaining bond for her prospective son-in-law. The father is also said to have traveled here only to succumb to the desires of his feminine better halves.

J. Walter Stewart went the $2,000 bond for Mr. Hallams.

Just as in the Father Divine case marriages between the races are legal in the District of Columbia, and the following States:

Connecticut, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, New Mexico, New York, Ohio, Pennsylvania, Rhode Island, Vermont, Washington, and Wisconsin, and in no other of the 48 States.

Wife of Rich Californian Certain of Love, Security

The Afro-American Baltimore, Md. Sat. 9-7-46

By JAMES E. JONES

SAN FRANCISCO, (ANP)—I talked with her at her Sacramento St. apartment here after 'Any woman who gives birth to a man's child cares for him, and I have no reason to doubt that he loves me."

This was the prompt reply of Mrs. Juanita Woerner—described by white newspapers as a "cinderella" who had been done great turn by a rich benefactor—when I asked her: "Would you say that you love each other?"

Admitted the ceremony was somewhat belated and since it didn't involve any changes in the Woerner household, it is reasonable to assume that it was done as a precautionary measure.

Mrs. Woerner said she has never bothered about whether she would share in the reputed millions of Mr. Woerner, stockholder in the Western Coppperage Company. Baltimore, Md.

"There has never been any doubt in my mind that Mr. Woerner would amply provide for me and our daughter as he has always done. If he felt it was necessary to legalize our marriage to assure this in the future, it was agreeable with me."

This statement, and a glance about the unpretentious apartment in which she lives, was enough to assure anyone that this woman did not marry Gustav Woerner for his money. Sat. 9-7-46

Void of glamour and a typical housewife, Mrs. Woerner said that she, Mr. Woerner, and their daughter spend lots of time on their 53-acre ranch in Sacramento.

She is a devout member of the Seventh-Day Adventist Church, and Mr. Woerner frequently helps her with her Bible reading.

Their daughter, who is a good music student, is proud of her grand piano, a gift from her daddy and is affected only slightly by the curiosity of news reporters.

Mrs. Woerner has no illusions about the marriage and seems little concerned about the importance of her husband's business and financial connection. She only wishes to be let alone so she can resume her normal household duties in peace.

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She is a devout member of the Seventh-Day Adventist Church, and Mr. Woerner frequently helps her with her Bible reading.

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holding restrictive covenants the underlying cause always has been intermarriage. It is alleged that the close contact between young people might blossom into romance despite parental warnings. Hence, "daughter marriage" is an even more important selling point for restrictive covenantist than the property depreciation appeal.

In the field of employment the matrimonial question is again raised. Oftentime, qualified Negroes are barred from office positions and the better factory jobs because of the fear that contact between the races might result in "daughter marriage."

Close examination will reveal the unbelievable importance of this doctrine of marriage fear. Schools, churches and places of recreation all bar Negroes with some pretext or the other when fear of intermarriage is the real issue.

Yet, most of these people who maintain this discrimination are professed Christians. Christians who use the same tactics against their fellowmen that the pagans of old used against the followers of Christ.

It is unbelievable that America, the so-called "bulwark of Christianity" could have drifted so far from the early faith of the Christians. All stories of the martyrs among the early faithful showed the sufferings imposed upon those people by the Romans in order to exterminate Christianity. Yet, these modern Christians hide their heads in sand in order to justify their present attitudes and abuses against Negroes.

Despite the teaching of the clergy, it took a cartoonist to point out that the same subterfuge used then to sway fairminded Romans, who protested against the treatment accorded the Christians, is used today to intimidate and confuse the white friends of Negroes.

It is generally agreed that discrimination in America is a problem which requires serious thinking and serious action. This dilemma is even harder to combat because in this country discrimination is in the hearts of the people to a greater degree than it is in the laws of the land.

Christianity could perform a real service for humanity if it could bring about the removal of this hatred from the inner feeling of Americans.

Thirty Years a Secret

Newsweek New York, N.Y. 8/26/46

It was a sunny day in 1916, but to respectable, middle-aged Gustav Woerner it seemed dreary. Although at 48 he was a man of means, he was lonely with the emptiness that only men without wife or family can know. Seven years earlier he had thought the future bright with his marriage to Lillian Salgard. But the marriage had not worked out, and in 1914 their divorce had become final. 8/26/46

He was comfortable enough. He liked his white, bay-windowed house with its gingerbread trimmings and lovely flower garden in San Francisco's Western Addition, even though he had watched the section decay physically and socially as Japanese and Negroes moved into neighboring streets. Financially, he had little to worry about, but he knew it would take more than money to give him what he sought. Out of his loneliness, Gustav Woerner took a fateful, and secret, step.

In the years that followed he rose steadily. The fabulous 1920s found him increasingly prosperous. Neither the depression nor the second world war checked his business progress. But he refused to move from his old home, perhaps because he had a bachelor's set ways, perhaps for some other, deeper reason.

'I Married This Woman': With the coming of 1946, Gustav Woerner at 78, cast up his accounts. He was vice president and treasurer of the big Schlage Lock Co. and a major stockholder in the Western Cooperage Co. He was respected; he was wealthy. But on the page of the ledger marked "conscience," Woerner figuratively hesitated: For all his outward security, something gnawed at his heart. Time was getting short; his years were running out. Suddenly he made his decision. Newsweek NY.

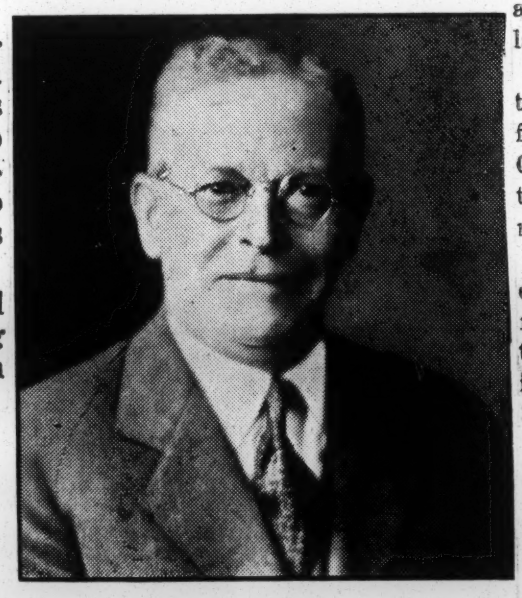
On Thursday, Aug. 8, Gustav Woerner took a plane trip to Albuquerque, N. M. With him went Juanita Smith, a Negro, and her 15-year-old daughter. There, before a justice of the peace, Gustav married Juanita. 8/26/46

Back in San Francisco, he returned to his home, and she to her flat on the second floor of a white stucco house, only two blocks away. He hoped that his penance was complete. But a routine marriage-license report from Albuquerque to The San Francisco Examiner spilled the story. Confronted by excited reporters, Woerner did not flinch. "It's true," he said. "In order to get a birth certificate for the child, I married this woman. It's my child. It's my responsibility. I couldn't leave her without a birth certificate—what would any honorable person do?" 8/26/46

For years the white-haired, bespectacled Woerner told them, he had been visiting Juanita Smith. She was a beauty-parlor operator and much younger than he. He had been faithful to her. Fifteen years ago a child was born to them. That was his story, his 30-year secret.

Juanita Smith Woerner was less calm. At her Sacramento Street apartment, with her pretty mulatto daugher peering over her shoulder, the still comely Juanita furiously denied that she was Gustav Woerner's wife, screamed at reporters, threatened to call the police, and ended the interview by hurling dishpans of water on the newspapermen in the street below.

Woerner's family, friends, and business associates were in a turmoil. Efforts to get further explanations were fruitless. Woerner, his peace made with his conscience, had nothing more to say.



Gustav Woerner: "What would any honorable person do?"

White Woman Seeks Licence to Wed Negro "Panderer"

The Tribune
Washington, D.C. Sat. 8-24-46

In view of their "master race theory" and the recent publicity given to the God's (Major J. Divine") obtaining a license here to marry a white "virgin," Mayor of Washington Bilbo, Messrs. Rankin and Talmage are subject to have cerebral hemorrages over the latest case in similar vein.

Here's the headache for the Kluxers: On Friday, August 16, Miss Laurel J. Munro, 21, who said she was "white" and lived at 2231 Bancroft Pl., N.W., made application to marry Harold Hallams, 25, "colored," same address.

The application blank states that Hallams had a previous wife from whom he was divorced in California; Miss Munro recorded that she had had no previous marriages.

It was significant to note, however that in the space on the reservation blank reserved for the name of the ordained minister or municipal officer to perform the ceremony was blank.

The principal story of this romance, however, is the fact that Hallams is under $2,000 bond awaiting grand jury action on a charge of pandering for Miss Munro. Upon culmination of their marriage, it is understood that his white wife will not testify against Hallams.

Another angle of the story is the fact that the intended bride's mother came here from Minnesota and assisted her daughter in obtaining bond for her prospective son-in-law. The father is also said to have traveled here only to succumb to the desires of his feminine better halves.

J. Walter Stewart went the $2,000 bond for Mr. Hallams.

Just as in the Father Divine case marriages between the races are legal in the District of Columbia, and the following States:

Connecticut, Iowa, Kansas, Maine, Massachusetts, Michigan, Minnesota, New Hampshire, New Jersey, New Mexico, New York, Ohio, Pennsylvania, Rhode Island, Vermont, Washington, and Wisconsin, and in no other of the 48 States.

Wife of Rich Californian Certain of Love, Security

The Afro-American Baltimore, Md. Sat. 9-7-46

By JAMES E. JONES (ANP)

SAN FRANCISCO, — I talked with her at her Sacramento St. apartment here after she had steadfastly refused to see reporters for the daily newspapers.

"Any woman who gives birth to a rich benefactor—the greater part of the last 16 months. Woerner, nothing particularly has happened exchanged marriage vows before man's child cares for him, and when I asked her: "Would you turn by Mrs. Woerner recently and accompanied by their daughter flew to New Mexico have no reason to doubt that he loves me."

This was the prompt reply of peculiar about wealthy Gustav Mrs. Juanita Woerner—described Woerner marrying the mother of by white newspapers as a "cin- his 13-year-old daughter, and derella" who had been done a woman with whom he has lived for legal mixed marriages are uncommon - great turn by a rich benefactor—the greater part of the last 16 mon. Woerner, nothing particularly when I asked her: "Would you years, is q uite understandable. To Mrs. Woerner recently and say that you and Mr. Woerner It can be attributed to the fact accompanied by their daughter love each other?" that while racial intermingling in her life or flew to New Mexico recently and vows before

Admitted the ceremony was somewhat belated and since it didn't involve any changes in the Woerner household, it is reasonable to assume that it was done as a precautionary measure.

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5 1946

Detroit Ex-GI And Paris Belle Wed In Impressive Ceremony

By ELGIN HYCHEW
Our Foreign Correspondent

PARIS.—The interracial wedding of a Negro ex-GI from Detroit, Michigan, and a Paris belle, who is a wealthy society debutante, was read in the historic chapel, of the old church, Eglise du Bon Pasteur, in an impressive ceremony here Monday morning at eleven o'clock.

Percy Frank Freeman Jr., a commercial artist, and a member of a well-to-do Detroit family, and Mademoiselle Monique Constantieux, 9 Avenue Phillipe Auguste, Place de la Nation, culminated their courtship after nearly an 18-month affair which commenced during the early days of the liberation of Paris while the ex-soldier was a truck driver in army convoys passing through Paris en route to the front. The veteran of three of the major offensives in the European theatre, was discharged here to accept a position with the Information and Education section's art branch at Frankfurt, Germany.

Mademoiselle Constantieux, the only daughter of Monsieur and Madame Paul Constantieux, has just reached her 19th birthday.

The church altar bore a profusion of white roses and fern and gladioli. The bride chose a simple creation of white crepe, tailored on princess lines, patterned to an appropriate full length veil which fell like an allusion as it swept down the carpeted aisle to the altar. Carrying the traditional prayer book of the Catholic faith, she also bore a bouquet of Lillies of the Valley entwined with white satin which cascaded to the left.

Her lone attendant, a cousin, was Mademoiselle Marguerite Constantieux. Organ chants and nuptial meditations were audible throughout the 45-minute candlelight ceremony.

Elgin Hychew, the Paris correspondent of the Informer Newspapers, was best man.

The church was filled with friends and associates of the bride and groom. Following the ritual read by Father Able Perronet, the bridal party deft for the bride's home where the bride's parents entertained with a lengthy and sumptuous dinner, followed by a dance.

Mrs. Freeman Jr., is a graduate of the school of music of the University of Paris. Mr. Freeman is a product of several technical and trade institutions of Detroit. Prior to his entry into the service, he was employed by the Ford company.

Following the termination of his six-month contract with the War Department in Frankfurt, Mr. Freeman plans to return to America for a short visit with his family to introduce his bride. Thereafter he plans to return to Paris for permanent residence and to establish his own private business.

MR. and MRS. FRANK FREEMAN JR.

DETROIT GI WEDS WEALTHY FRENCH DEB IN PARIS

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Mr. Freeman is the son of Mr. and Mrs. Percy Frank Freeman, Sr., 5062 23rd Street, Detroit. Mr. Freeman is a graduate of several technical and trade institutions of Detroit, and was employed by Ford company prior to his entry into the service. Mrs. Freeman, Jr., is a gradnate of the school of music of the University of Paris.

Following the termination of his six-month contract with the War Department in Frankfurt, Mr. Freeman plans to return to America for a short visit with his family to introduce his bride. Thereafter he plans to return to Paris for permanent residence and to establish his own private business.

education in Rochester, N. Y., Cass Technical High School, Lawrence Technical College, Detroit Technical Institute, and the Ford Trade School. His father, a graduate of Tuskegee, has been an electrician at Ford's for eight years.

His mother, Mrs. Addie Freeman, is a substitute teacher at Russell School.

Freeman plans to return to America with his bride before establishing permanent residence in Paris.

GI Discharged, Marries French Society Deb

PARIS—The interracial wedding rites of a Negro GI from Detroit and a Paris belle, who is a wealthy society debutante, was read in the chapel of the old church, Eglise Du Bon Pasteur, April 29, the day of the bridegroom's discharge from the army.

Percy Freeman Jr., and Miss Minique Constantieux culminated their courtship after an 18 month acquaintance which began during the days of the liberation of Paris. The veteran was discharged here to accept a position with the Information and Education Sections' art branch at Frankfurt, Germany.

Only Daughter

The former Miss Constantieux, the only daughter of Mr. and Mrs. Paul Constantieux, is 19. Freeman, son of Mr. and Mrs. Percy Freeman Sr., 5062 23rd, received his

GI To Wed French Girl Defies Racial Prejudice

By ELGIN HYCHEW
Our Foreign Correspondent

PARIS — A Chicago Negro servant, who defied racial prejudice, red-tape and the usual office-run-around with an elaborate system of buck-passing, walked out of my headquarters a better man overseas when he smiled after having been military permission to marry a pretty French girl here.

This is just one of the many cases which typify the difficulty which Negro soldiers have to encounter to get married overseas and prospective husband, Frenchman behind the desk in some cases, the circumstances are even worse.

According to the soldier, he had completed the necessary papers weeks in advance to comply with military regulations, but these were rescinded and a new directive has been issued. The non-commissioned officer explained in the army's marriage bureau here that he was procedure governing marriages by American military personnel and foreigners, as the laws as they that FM from Chicago where no law exists which prohibits marriage between persons of different races."

The Frenchman swallowed and caught his breath to say: "I know, but I only do what I have been told. I'll let you see the captain."

In the captain's office, the officer explained to the sergeant that the couple would take a little time, but waited their office took" care of that." The serman look-geant said later that he knew this ed specta-trip to the judge's office was realarched the ly unnecessary at this time, but urosity as the soldier said that he followed ould they the instructions.

In no time at all, the sergeant application was down the stairs, across sergeant street, in another office building then replied; to the and was up the stairs and in the suite of offices to face more brass.

Asking for this major (thinking all the time that he was white,) he could he sergeant almost melted in his sergeant had given him. shoes when he saw this impressive 200-pounds of Negro brass reclining in his swivel cushioned-chair.

The sergeant threw a snappy high ball at the major and sounded off about his business and all of the seemingly technicalities and difficulties. The major brushed the ashes from his cigar and smiled; "Just hold it right there."

Holding the piece of paper which the sergeant had given him, he swiveled around to ask his white sergeant who was acting his secretary, to get the marriage bureau on the phone.

"I am familiar with all the c

The tone of the conversation from the major's end of the line was evidence that the other end had presumed that he was white, and to him, the party on the other end of the phone was reminding the major:

"You really don't have to sign that slip of paper unless you want to, Sir."

"The girl is pretty and the soldier is good-looking. I think they would make a good couple," the major cut in" and added "I think I will sign this piece of paper" then hung up.

The bride-to-be said that all the time she was burning up under a couple of French girl secretaries who had been under the whites and stated "how awful it was to get married to a black." This whiff of race prejudice was not the first for this girl, a native of Metz, France, a soldier town where Negro troops were stationed in large numbers during the war. It was there, she said, she was invited to a Negro dance by white officers, then ordered if she danced with the Negro officers, she would have to leave. She complied with the latter.

Back to the story. The major instructed the sergeant to report to the chaplain's office. There the sergeant found a first lieutenant who was a Jew. Here the sergeant was again laying his woes before the brass.

"This is about the third case I have had like this," he said smilingly to the Negro soldier. He assured the sergeant that he understood all of the little tricks of individuals to prevent marriage of Negro soldiers with the whites overseas, despite the regulations which forbid it.

In no time at all, the chaplain's good looking secretary had beat out another form which was the final form to be completed. The chaplain grabbed the copies and slid his signature on them with a flourish, then looked up from the sergeant and shook his hand, then said:

"Good luck and God's speed."

The couple wil be married within a few weeks.

White Mates Swear by Interracial Marriages

Brown Wives More Faithful, Make Better Mothers

By IRENE WEST

The average male who voices the fear complex of interracial marriage as his alibi for not wishing to see colored Americans given full civic rights and equal citizenship is not so particular when he takes up residence in other parts of the world. As a globe-trotter I have met them living apparently happy lives and rearing families, married to Hawaiian, Japanese, Chinese, Filipino, Malay, Javanese, Indian, Maori and African native women.

Miss West

The same is true of other Caucasians who would not ordinarily mate with races of color in the nation of their birth.

I recall a German Army officer stationed in Africa in World War 1, who married an African woman of good caste. One child was born of that marriage. The mother died before the war ended.

This officer brought his child home to Germany with him. She was educated in Berlin, cultured in the arts, especially voice, music and dancing. When I met them, the girl, then known as Lou Perkins—the "Countess Noir," was starring on the Continental stage.

I rate this "Black Countess" as one of the most delicately beautiful and cultured young artists I have ever known, and her German father, one of the finest gentlemen of my acquaintances.

Proposals from Whites

For six years I managed the "Pavlova of Japan" on a complete world tour. All of her proposals of marriage came from Caucasian men. One was a well-known Washington, D.C. correspondent; another an American newsman in Shanghai.

There were English, French and other white nationals. She was a full blooded Japanese with almond eyes. Her race was no bar to an interracial marriage.

A German American, a hotel manager in the Orient, has a Japanese wife and a daughter so exquisitely beautiful that I wanted to bring her to Hollywood as a type for pictures.

In the Philippines, Americans with Filipino wives were so numerous as to attract slight attention. I have been a week-end guest in their homes.

These men confided to me that their brown wives were more faithful and made better mothers for their children, adding, "This couldn't happen in the States."

In New Zealand I found many Scotchmen with Maori wives and their unions were accepted by the British.

The off-spring of this branch of the Polynesian race is both handsome and intelligent. Some hold high and responsible positions in those islands, as well as owning much of its wealth.

In New Zealand, the Government took steps years ago, to retain some pure strains of the Maoris and criticized America for not doing likewise in Hawaii.

In Hawaii, it is superfluous to mention that the blood of the brown race has practically been absorbed by the white man.

Interracial marriages in Java between the Dutch and native women were so numerous as to pass unnoticed. Here, more than elsewhere, I found Caucasian women married to native brown men.

Common Law Wives

A large number of the English in India had natives as common law wives. And not a few married them and returned to live in England. Indian and Japanese women were the favorites of Englishmen.

In all parts of the British Isles, males of the less prominent class lived with their Oriental, brown or black wives and had families.

In Japan proper, I have lived and dined in the homes of American men married to natives who still wore the kimona and were living Japanese fashion—sleeping on the padded floors; eating squatted on the floor and using native squat toilets. But they were happy and would not return to the States.

In so cosmopolitan a city as Paris, women of colored races were at a preminum as wives. The browns of Martinique were a favorite with the French, as are those of the North African coast.

I will mention one colored American, Louie Ledow of Shanghai, because as manager of the Carlton Cafe and later of the magnificent Carlton Ballroom, he was known to thousands of travelers to the Orient.

A Compliment

This outstanding man was called by the Americans in Shanghai—a white n----r. He was not so light complexioned so I inquired why they used so vulgar a term. They replied:

"Why, that's a compliment. We call him that because we think Louie is a fine fellow."

Louie Ledow had a Japanese wife and two handsome sons. I think it an indisputable fact that the mixed races are handsome types than the pure bloods.

Before I leave the Ledows, I must add that Mrs. Ledow was considered the best dressed woman in the Orient-European style, of course.

With all this evidence of happiness, success and beauty in interracial marriages, why the American fanatical aversion to it? Why do so many of them change their viewpoint when they leave the United States?

I don't believe it is their true opinion. It is a fear complex of defying convention, that holds them in check.

Australia may style herself, "A white man's country" but she is that only because black, brown and yellow men are not admitted. Otherwise she would be another Brazil in one generation. Ask the Tan Yanks who were stationed in Australia.

Catholic Nun Condemns Law Forbidding Mixed Marriages

MINNEAPOLIS—Sister Mary Ellen O'Hanlon, O.P., distinguished biologist and author of a recent book on race, condemned statutes in about 30 States which forbid intermarriage, in an address at the annual convention of the Minnesota Council of Catholic Women, here, recently.

Speaking on "Race and Heresy," the nun declared that Catholics who support such legislation, sin in ignoring God-given rights of their fellowmen. Discussing the status of minorities, she said, "They want not the right to have geniuses among them, but the right to have fools and scoundrels without being condemned as a group."

Sister O'Hanlon added that "minorities would gladly give up their reflected glory of their great men, if only the world didn't burden them with the ignominy of their scoundrels. Tracing the history of three colored popes, she said, "God does not discriminate racially, His church does not discriminate racially, nor should we."

Vet Gets First View of Child as English Wife Disembarks

NEW YORK — Ex-GI Stanley Facey Jr. got his first look at his 8-month-old daughter, Glenice, last week, when her mother, Mrs. Jean Allen Facey, 19, a pink-cheeked English war bride, stepped out of a transport plane at LaGuardia Field, here.

The husband, with his father and other members of his family, was on hand to meet the wife whom he had not seen since May of 1945, when he was discharged from the 1332nd Engineer Band, of which he had been conductor when he served in England from January to May of 1945.

Facey, now a pianist in New York City night clubs, had met and married his English bride early in his assignment in Britian. He had no comment to make to reporters' questions as to his plans, except that his family will reside in Manhattan.

Pittsburgh Pa. The Courier Sat. 6-22-46

CUPID GOES INTERNATIONAL—Sgt. and Mrs. William Snyder (left) of 10 Manetta Way, East Liberty (Pittsburgh), Pa., and Mr. and Mrs. Luther Lanier (right), 719 Helena Street, Braddock, Pa., brings an air of internationalism among newlyweds in the Pittsburgh vicinity. Mrs. Snyder, an Anglo-Indian, is the former Miss Vera Mary Warden. A native of India, she had to prove herself of dominantly white descent before British authorities would allow her marriage to an American soldier. Mrs. Lanier, formerly Miss Sunny Roh of Oakland, Calif., is of Korean descent, but was born in the U. S. A. Mr. Lanier met his bride while his Navy unit was stationed in California.

Postponement Only Temporary

MISS ANNE ANDERSON,
social worker, whose marriage to the Rev. Frank White, white, former Norfolk, Va. Unitarian pastor, was postponed, last week. Scheduled to take place in Abyssinia Baptist Church, Wednesday, the couple issued a statement saying that "forces in Virginia have resorted to legal technicalities" to discredit the union. The postponement is not of their choosing, it is only temporary both said.

Mixed couple free, but still can't live in Oklahoma

Los Angeles Sentinel California
Sat. 2-23-46

McALESTER, Okla.—The plans for the future of Mr. and Mrs. Ted Sesney remained a mystery this week following their release from the Oklahoma penitentiary where they served a year apiece.

Mr. and Mrs. Sesney are a white and Negro couple, who committed the offense against the sovereign state of Oklahoma by marrying, in spite of the state's anti-miscegenation laws.

Sesney, 145-lb. Arkansas born white, aged 42, was committed to prison on a conviction for having married Josie Douglas Sesney, 45 and 186 lbs. Mrs. Sesney also was convicted to serve a year.

Although the pair have been punished for their "crime", they still may not live together as man and wife in Oklahoma.

According to reports, Sesney, who was a model prisoner, was shunned by the other inmates.

1063 Filipino Girls Become Brides of Colored Soldiers

Afro-American Baltimore, Md.
2-2-46

By JESUS V. MERRITT

MANILA, P.I.—(By Air Mail)—A total of 1,063 colored GI's are married to Filipino girls, while only 211 white soldiers took native women for wives.

This was revealed in the course of a controversy provoked by a speech delivered here by Capt. F. S. Forkner, chaplain attached to the AFWESPAC, in which he pointed out the inadvisability of GI-Filipino marriages.

Chaplain Forkner declared that it was highly inadvisable for Filipino girls to marry the GI's because "such marriages are bound to fail," contending the Americans back home would snob the Filipino brides and the offspring born of such wedlock would be looked down upon by American children.

Inquiries made in the city municipal courts regarding GI-Filipino marirages disclosed that, on the whole, more colored men have been wed to Filipino girls that white soldiers.

It was the opinion in court circles that the colored bridegrooms seemed generally more interested in getting "hooked up" with native women than their white comrades.

This was confirmed by Capt. Roosevelt Baker of Chicago, a colored chaplain, who related to me sometime ago in his quarters at San Fernando, province of La Union, that four colored GI's and three white soldiers sought his advice on their love problems which border on "emergency cases."

He told me that while none of the white boys was willing to marry any of their Filipino sweethearts who were expectant mothers, the colored GI's were amenable to the idea of getting their "girl friends" as wives, with the benefit of the clergy.

Many Leave Wives

It was likewise gathered that many GI's who have been married to local girls have gone home and left their brides "holding the bag" here. A majority of these GI wives are now "in family way." 2-2-46

A typical case of a GI wife whose husband left for the States was told by a judge of the municipal court. According to this judge, the colored man, a lieutenant in a port company, left for home sometime ago minus his bride of two months.

The young wife, who is a college graduate, was prevailed upon to stay on the promise that the officer would return to the islands after winding up his affairs in the States.

It is almost six months now since the lieutenant left and no word has been received from him.

There are many such cases in the Philippines involving mostly enlisted men who were either legally married or just took a common-law wife during their stay in the islands. Just like England and Australia, the Philippines will soon face the problem of having many illegitimate children.

Prove More Sincere

It is the consensus here that the colored GI's have proven themselves more sincere lovers than the white soldiers. They have been also adjudged more lavish spenders and more addicted to gift-giving in the course of their hectic courtship.

It is no secret that the sympathetic attention and care shown by the native girls to the colored men had been the cause of a lot of the jealousy of white boys. This gave rise to a anti-colored whispering campaign spread among the female population in every locality where colored troops are encamped.

Not infrequently frictions and fistic brawls over women have occurred in the streets and quite often they have marred town social functions where white and colored soldiers have come together for good time.

This racial antipathy had been carried to such extent that nightclubs, dance-halls and recreation centers had been put up exclusively either for the white or colored soldiers. 2-2-46

"The Brown Bomber Club" and "The B-29 Club" operated by colored civilian residents and the "Harlem Club" owned by a Filipino sportsman, are the best known hangouts of colored GI's in Manila.

White Farmer, Negro Wife Jailed, Exiled From Oklahoma

Chicago Defender, Ill.
2-16-46

McALESTER, Okla.—(ANP)—Prison terms plus banishment from the state of Oklahoma is the penalty a man and wife must pay for being members of different races.

Oklahoma's racial code does not recognize the sacred marital ties that binds Ted Sesney, a 42-year-old white farmer, and his 45-year-old Negro wife, Mrs. Josie Douglas Sesney.

The couple was married in Nowata County of northwestern Oklahoma more than a year ago and later sentenced to a year in the state penitentiary here on charges of miscegenation, a felony under Oklahoma law.

After completion of their sentences last week for being man and wife, they were released and told they could not live together legally in Oklahoma by Asst. Atty. Gen. Randell S. Cobb. They will have to move to another state where intermarriage of whites and Negroes is not barred by law, he said.

Ex-boxing official takes white wife

Los Angeles Sentinel Calif.

PHILADELPHIA — Thrice-married Joseph H. Rainey, 45, first Negro Democrat elected to the magistracy here, last week took as wife no. 4 the former Evelyn Titus Coplin, white divorcee and mother of a 11-year-old son by her previous marriage. The ceremony took place in Burlington, Vt. Sat.

The former Pennsylvania state boxing commissioner was first married in 1928 and was later divorced on grounds of desertion. His second wife died in 1935, and his third wife, Mrs. Frances Rainey, recently divorced him for "indignities to the person" 3-23-46

His newest wife, the daughter of a Michigan physician, was divorced last January. She is a graduate of the University of Michigan.

Calif., in Dec. of 1937.

The probate proceedings in California Antionette claimed were reviewed by Ida Nancy Lee, a friend

Supreme Court Shuns Chicago Interracial Marriage Law Test

WASHINGTON — The Supreme Court today refused to view a suit concerning the constitutionality of an Arizona law forbidding persons of white blood to marry Negroes, Mongolians or Indians. 2-24-46

The bill was filed by Antoinette G. Monks in behalf of the rights of a ward, Monks who died in San Diego,

Brown Babies' British Problem

Pittsburgh, Pa. Courier
Sat. 3-2-46

LONDON (ANP)—Six welfare organizations plan to meet in this city late this month to discuss the roblem of England's "mulatto" babies.

Alarmed over the welfare problem presented by hundreds of children of Negro blood fathered by United States Negro troops who were stationed here during the war, British authorities have been asked to act.

544 LISTED 3-2-46

According to officials claim they League of C... but prison officials claim they "shunned" him. The arrival of the white women caused "somewhat of a commotion" among inmates, Deputy Warden Raymond Raines recalled. Sat.

There is no indication that the state's racial laws to put asunder what God has put together, a fellow prisoner mused.

While the... only 544 chi... were Ameri... lieved that a... of which the...

Interracial Marriages Banned

Thousands of Tan GIs Never Will See Their English-born Children

3-3-46 Pittsburgh Courier, Penn. Sat.

By ROI OTTLEY, Foreign Correspondent

Much has been said in the hub-bub of English brides joining their GI husbands in the United States, but little about the tragic story of what happened to English girls who sought to form such relationships with Negro GI's. What actually happened to many is perhaps one of the blackest pages in the American "occupation" of the British Isles.

The facts in this case go back to those days before D-Day when more than one hundred thousand Negro soldiers arrived in the British Isles, augmented by divisions of Africans and West Indians. Along the streets of London and Southampton, Manchester and Glasgow and along the dusty highways of small towns and villages, black faces became as familiar as in any Southern American city. These people represented a larger black population than the British Isles had ever known—except perhaps during the slave trading days, when British ship owners and captains went to Africa and corraled blacks by the millions.

3-2-46

HAD SOME CONTACTS

What contacts contemporary English people had with Negroes before the arrival of the GI's was on the whole, extremely good. Paul Robeson made a tremendous impression on them in the years he resided in England; and Marian Anderson and Roland Hayes, besides any number of talented variety artists like Florence Mills and Turner Layton, and musicians like Duke Ellington and Coleman Hawkins, made tours of the country. Moreover, with Italy's attack on defenseless Ethiopia, despite the Baldwin - Chamberlain policies which gave support to Mussolini, a spontaneous sympathy for blacks seems to have developed among the rank-and-file Englishmen. So when the first contingents of Negro troops arrived in England, American observers who were in England in 1942, saw smooth and amicable relations developed. Some Negroes were even lionized.

SOME RESENTED NEGROES

But there were those American whites who deeply resented the Negro's social freedom in England, and lost no time trying to discipline the English people in the ways of American prejudice. So, in time, this undoubtedly made an impression. Often the Southern whites used almost strong-arm methods. This seems to have been the case where marriage between English girls and Negro GI's were concerned. Ultimately the British girls paid the penalty of American racial prejudices. This fact demonstrated to the English people how immoral, insensitive and heartless certain Americans can be when Negroes are involved.

This fact came to me accidently. A Southern radio commentator one day drew my attention to the numbers of pregnant girls by Negro GI's. I subsequently learned that some 20,000 were in this condition. When the situation formally arose in England, the British Government denied the existence of these Negro babies. The United States Army authorities concurred. Some

DIFFICULT PROBLEM

Actually, Negroes had an extremely difficult time in procurring permission to marry, because of the Army's general policy of discouraging marriages of all troops, white and black. Moreover, the U. S. Army authorities gave the troops little assurance that once they did marry that war brides would ever be brought to the United States. The Negro's problem of getting married was doubly difficult, because he had to have his company commander's consent. This fact, plus the resistance to Negroes marrying whites, operated to prevent nearly all such marriages. Certain Southern white commanders used every dodge to place obstacles in the Negro's way. They often asked Negro GI's "Why acknowledge parenthood?" when girls were pregnant. Sometimes they would ship Negroes to some far-off camp. And those from the rural South were always confronted with the formidable problem of bringing white wives to the United States and living there comfortably—or perhaps, at all. If the Negro were persistent, his request would be put through the Army's maze of red tape and often that was the last he heard of it.

MANY BABIES ABANDONED

Some Negroes undoubtedly married European women. But most of those I know decided to remain in Europe with their wives. But the U. S. Army will never live down the fact that in Manchester alone some six hundred babies were born to British women, who were unable to marry their Negro fathers. A Red Cross worker in Manchester told me that some one hundred foundlings had been abandoned on the doorstep of the Liberty Club. She reported that daily, pregnant girls had come to the club with their mothers asking advice. I talked with a Manchester policewoman, who informed me that her department had investigated hundreds of these girls and found them to be of good character. She said his fact had been reported to the military authorities.

Sat.

Finally, those Africans and West Indian Negroes living in the country held a meeting, which I attended, to raise money to rent a house for these wretched little ones who had been abandoned. They felt a responsibility to them because they were Negroes, and, moreover, because the British Minister of Labor, which is ordinarily concerned with welfare, had shown indifference to the problem. Afterwards, one wit observed, "Come the next war, the Red Cross will

French Bride of Tan Yank Arrives

Afro American Baltimore Md

NEW YORK—Among the 570 British and French war brides arriving in New York, March 22, aboard the SS Vulcania was Laura J. Morris, attractive French dancer and wife of Pvt. John Morris, a member of the 706th Sanitation Co. in France.

Debarking at Pier 62, she was met by Benita Schuster, a former Wac whom she met in Paris last summer, and Clifford Parker, a cousin of her husband, who quickly whisked her away by taxi to Parker's home at 25 W. 110 St., where his mother had arranged an elaborate dinner in honor of her arrival in America.

3-3-1946

A bosom friend of Moune de Virel, Cafe Society singer and also a recent arrival from Paris, Laura wore a low-cut brown dress that daringly revealed her charming figure, and alligator shoes, similar to Moune's, that cost 15,000 francs.

Thrilled by America

This is her first trip to America, and her enthusiasm was unbounded as she spoke of "the great country of America."

She explained that her husband, John, was still in France, but expected to receive his discharge soon and return to the U.S. Her stay in New York was for one day only, and she was departing for John's home at 849 Arbor Road, Winston-Salem, N.C., the following day where she will make her home with his family.

Only 22, Laura was born in Martinique and lived in Paris the past nine years.

"I was a dancer in musicals," she said in French, "and I met John about a year and a half ago. We were married nine months ago. John has already been in the Army four years and saw plenty of action. I'm hoping he'll come home soon."

Her mother and father are deceased. She has three brothers living in Martinique: Constan, a former French Army lieutenant; Bruno, 2nd; and Eucher.

All Live Together

"Everyone in Paris lives together," she laughed, "both colored and white. In France we have no such thing as discrimination. We've got plenty to eat and plenty of clothes to wear, as you can see by this nice dress I'm wearing. But prices are very high."

John speaks French "un peu" (a little), she said. "He loves Paris, but not like the way he loves the U.S."

3-30-46

She, herself, didn't want to stay in Paris after her marriage, and when the Embassy gave her the go-ahead sign, she immediately left the country, parting from her husband at Le Havre.

She loves America because the Americans are "so handsome, so big and strong . . . besides, John would not want to remain overseas."

Of her 26-year-old husband, she says: "Il est tres bon soldat" (he is a very good soldier).

About continuing her career as a dancer, that is out: "When I got married I was finished with dancing. I much prefer my marriage to any career."

In addition to the war brides aboard the SS Vulcania, there were many war babies. Laura also said there were several about-to-become mothers.

"The food was very good on ship, and they treated us very well. Anyway, I'm glad to be in America."

Army still denies ban on mixed marriages abroad

Pittsburgh Courier Feb 23 '46

NEW YORK — As far as the Army was concerned, Negro soldiers overseas could have married all the European women they wanted to, according to a letter War Secretary Robert P. Patterson sent the NAACP last week.

Answering an NAACP protest that U.S. Army theatre commanders abroad prevented the marriage of American Negro soldiers and women of the countries in which they were stationed, Patterson said the commanding general only took into consideration "the capacity to marry, application of the local laws to foreigners marrying, sterility of the individuals concerned, reputation of the intended spouse, et cetera", and added, "You may be assured that it is not the policy of the War dept. to practice discrimination".

Letter shows up racial prejudice in so-called democratic environment

MY DAY

Louis Courier

By Eleanor Roosevelt

NEW YORK—I had a sad letter from her. After a great deal of soul-searching, we were finally married in. 3-4-46

"I did not tell the manager that I was a junior medical student.

"I am . . . When we were married, we were entirely conscious of the shape of general social reaction quite ing rules of the tion. By present rental and obligation to give such in- and do not feel I had any moral friends, for my Negro ch informa- ican friends, and for the host of al and hous- all these races whom I can only A., we are know as they are symbolized in new home, my friends." 3-9-46

rience that If this sort of prejudice exists ing was a in our land, it seems to me that e manager we deny the spirit of the various ld after a religions to which we all belong, hich I was informing recognize the wife's na- for all religions of human beings before God. We deny the spirit of our Constitution and Government which our forefathers fought to establish. We make future good and peace an impossibility, tion can succeed when peoples of not one race approach those of other races in a spirit of contempt, but the adverse In due will and peace an impossibility, for no United Nations organization, they at- tempers were not lost, but the significance of their criticism was insulting. In respect to their position, I have been accepted as tenants. Sat. I arranged apartments to Berkeley, know through residence at the Berkeley. I did not meet my wife, for my Negro Physics at involved. Had they known, we in order to should not have in this new for us to ry for us to

". . . I AM WRITING for my many Oriental friends, whom I manage and Berkeley, where I Negro Chinese. I Ky. 3-9-46

". . . When we were married, tion. By present rental and obligation to give such information to the United States, most par- The unpleasant experience that If this sort of prejudice exists in the West, against precipitates my writing was a in our land, it seems to me that the United States in 1938 with her mixed marriages. Indeed, Cali- conversation with the manager we deny the spirit of the various from Yenching University fornia has a statute against mis- and his wife, just held after a religions to which we all belong, degenation which made it neces- month's tenancy, in which informing recognize the ing higher education. She sary for us to be married in reproached for not informing equality of human beings before ived her M.A. from Mills Washington. Nevertheless, until them of the fact of my wife's na- God. We deny the spirit of our lege in 1940, and it was in recently, we have not encountered tionality. Constitution and Government fall of that year that I met any direct evidence of this tra- "Tempers were not lost, but the which our forefathers fought to when she came to the Uni- ditional hostility. adverse establish. We make future good ity of California to work for "OUR RECENT ENCOUNTER and peace an impossibility, D. in educational psychology, has been in the field of housing criticism was insulting. In due will for no United Nations organiza- is a most beautiful young accommodations. Recently I have respect to their position, I have tion can succeed when peoples of an, beloved by all who know taken a position in the Donner titude, although one cannot d not doubt one race approach those of other were also races in a spirit of contempt, but the adverse

5 1946

REV. FRANK WHITE AND ANN ANDERSON

White Minister to Marry Negro Social Worker; Will Pastor Interracial Church - in Brooklyn

Pittsburgh Courier, Pa.

BETROTHED—The Rev. Frank White, former Norfolk (Va.) pastor, and Miss Anne Anderson, social worker, whose wedding will take place at Abyssinian Baptist Church, New York City, Wednesday, Jan. 30, at 4 P. M.—Courier Photo by Solomon.

By BAXTER LEACH

BROOKLYN, N. Y.—The Rev. Frank White, who recently resigned the pastorate of a Norfolk, Va. Unitarian white congregation after announcing his coming marriage to Miss Anne Anderson, social worker and talented young Negro woman, has opened the Peoples' Institute of Applied Religion here at 157 Montague Street. In addition to pastoring the local church he is to be regional director of the national organization. The future Mrs. White will be executive secretary.

It was admitted here on Sunday that the wedding of the couple will take place at Abyssinian Baptist Church, Wednesday evening, Jan. 30 at 4 o'clock, with the Rev. Claude Williams of Detroit, Mich., head of the national organization, officiating.

The set-up here is to be the spearhead of a movement led by the crusading young minister to carry out the program of an interracial church and interracial justice.

OBJECTIVES OF MOVEMENT

The Rev. Mr. White, in commenting on the objectives of the organization, said:

"The organization is a religious and non-sectarian movement with the following objectives:

"1—A people's world, founded in fact and practice upon the principles of economic justice, racial brotherhood, religious freedom, political equality.

"2—For the utter defeat of all Fascist forces, at home as well as abroad.

"3—For racial equality, without which there can never be, in fact, a people's world of freedom and goodwill.

"4—To combat anti-Semitism.

"5—To abolish the poll tax.

"6—To work for the organization of all workers into labor unions, the basic instrument of the people for economic justice and political freedom.

"7—Freedom of conscience in worship and for complete separation of Church and State.

"8—A dynamic religious program which unconditionally and actively identifies itself with the world in its fight against oppressors."

The Rev. Mr. White also added that "so few ministers set an example on racial problems that members should follow."

technicalities."

Mr. White and Miss Anne Anderson took out a license last week, with the minister listing himself as "white" and Miss Anderson as "Negro."

Miss Anderson went to Norfolk last July from Louisville and subsequently moved to New York.

"Our marriage has been temporarily postponed because the forces in Virginia that are opposed to true brotherhood have resorted to certain legal technicalities to prevent our marriage at this time," he said, declining to state what the technicalities were or who had posed them.

Mr. White said he had been forced to resign his pastorate of Norfolk Unitarian Church because his congregation disapproved of his racial, economic and political views.

Peoples' Interracial Wedding Postponed By Couple

Several hundred persons were turned away from the Abyssinian Baptist church Wednesday afternoon due to the postponement of the scheduled wedding of Rev. Frank Glenn, white, and Ann Anderson. Upon investigation, it was claimed that forces in Virginia have taken steps to stop the marriage by claiming that Miss Anderson's divorce was not final.

In a statement issued to the press, the couple stated: "Our minister, the Rev. Claude C. Williams, director of the People's Institute of Applied Religion, had come from Detroit to preside at our wedding, and joins us in lamenting the technicalities which have been raised to postpone our marriage. He has assured us that he will be on hand to preside at our wedding as soon as it can be arranged.

"Our marriage has been temporarily postponed because the forces in Virginia that are opposed to true brotherhood have resorted to certain legal technicalities to prevent our marriage at this time. We are willing to forego the consummation of our marriage until we take steps to remove any technicalities which the enemies of brotherhood might use to discredit our union. This postponement is not of our choosing but determ by the complexion of the natu the opposition.

"Marriage made by the love of two people are only recognized by courts. We reaffirm our abiding love and declare our intentions to symbolize our marriage as soon as circumstances permit."

Miss Anderson Divorced Norfolk Man Last Year

NORFOLK—Miss Anne Anderson, whose marriage to the Rev. Frank White is scheduled for Jan. 30 in New York, was divorced from Melvin Richard Watson of this city on Oct. 11, of last year, seven months after their marriage here.

She was granted an uncontested separation on grounds of physical cruelty. It was set forth in the bill of particulars that the Watsons ceased living as man and wife the previous August.

Watson, 21-year-old discharged war veteran, met his wife-to-be in December, 1943, while stationed at Fort Knox, Ky., where she was a USO secretary in nearby Louisville.

After leaving the Army in October, 1944, he worked in the Post Office and later sent for his fiancee.

They were married here on March 23, 1945. The bride gave her age as 22. The marriage was the first for both.

White Pastor Afro-American ...s of Love Baltimore, Md.

...ffection for Colored USO Aide Natural

RAPS DIXIE BAN

Says Marriage Is a Private Affair

By RICHARD DIER

NEW YORK — "Our marriage is simply the result of a natural growth of love between two people, and the assertion of our democratic rights as free citizens."

So declared the Rev. Frank White in an exclusive AFRO interview, Wednesday morning at the City Hall marriage bureau, where he was applying for a license with his colored bride-to-be, Miss Anne Anderson.

"We feel it is a regrettable fact that this basic democratic right is denied the people in many Southern states," he continued.

"Marriage is a private affair with social implications. The very fact that the South does not permit interracial marriages shows it is a social thing. I would characterize their laws as anti-social."

Tells of Resignation

The Rev. Mr. White resigned from the First Unitarian Church of Norfolk, Va., early last month because of severe pressure brought upon him by the congregation due to his militant stand on racial matters and labor.

He and Miss Anderson came here Jan. 14, and their interracial marriage was scheduled to take place in Abyssinian Baptist Church on Jan. 20.

However, due to the illness of the Rev. Claude C. Williams, national director of the Institute of Applied Religion, who was to officiate at the ceremonies, it was postponed until Jan. 30.

Married Virginians

The Rev. Mr. White told the AFRO he wanted to make it clear that his resignation did not come from the congregation due to my racial views on racial equality, and integration of colored people in the Norfolk Unitarian Church, and also because of my economic views and activities with labor unions."

USO Romance

He was connected with the AFRO for a year, and he met his bride-to-be in Norfolk last here before.

To Head Council

He will serve as director of the New York Council of the Inple's movement, in the sense that we ally ourselves closely with

Seek Apartment

Miss Anderson, a native of Louisville, Ky., worked in Norstitute of Applied Religion with headquarters in Detroit.

"We emphasize the application of religious principles to modern social problems. It is an interracial movement, and also a people's movement, in the sense that

Ex-Pastor Puts Off Wedding To Negro

Courier Journal, Ky.

New York, Jan. 30 (AP) — The Rev. Frank White, former Norfolk, Va., pastor, said today his scheduled marriage to a Negro woman had been postponed indefinitely because of "certain

"We feel that the unity of workers is essential for the preservation of democracy and the fulfillment of religious ideas for the brotherhood of man."

Miss Anderson said they would prefer to live in Brooklyn, provided they could find an apartment. However, they would accept living quarters in Manhattan, in view of the housing shortage.

During the interview, the AFRO noted that more than 75% of the couples applying for marriage licenses were colored, and most of the men wore discharge buttons.

Mixed Marriage Is Postponed

Cleric's Fiancee Not Free—Norfolk Paper

PAIR ADMIT TIE-UP

Remarriage Until Dec. 1947 Banned

By RICHARD DIER

NEW YORK — The wedding of the Rev. Frank White, white, former Norfolk, Va., Unitarian pastor, to Miss Anne Anderson, social worker, which was scheduled for Abyssinian Baptist Church at 4 o'clock Wednesday afternoon has been postponed.

Hundreds of curious persons, who had gathered outside of the church edifice, were advised by a sign which simply read: "There will be no wedding today."

The couple said in a press release Wednesday:

"Our marriage has been temporarily postponed because the forces in Virginia that are opposed to true brotherhood, have resorted to certain legal technicalities to prevent our marriage at this time.

"We are willing to forego the consummation of our marriage until we take steps to remove any technicalities which the enemies of brotherhood might use to discredit our union.

"This postponement is not of our choosing, but determined by the complexion of the nature of the opposition.

Reaffirm Devotion

"Marriages are made by the love of two people and are only recognized by courts. We reaffirm our abiding love and declare our intention to symbolize our marriage as soon as circumstances permit."

Although the couple refused to elaborate on the phrase "legal technicalities," a Norfolk paper reported on Jan. 31 that any marriage of Miss Anderson's part is impossible until her suit for divorce from Melvin R. Watson, a legal proceeding which had not been made public, becomes final.

Moreover, it stated that although she will get her final decree on Aug. 6, under Virginia law neither she nor her husband can remarry until four months later, or after Dec. 6, 1947.

According to a bill of complaint filed in the Court of Law and Chancery in Norfolk, the paper adds, Miss Anderson, who charged cruelty in her suit for divorce, was married to Watson on March 23, 1945.

The Rev. Mr. White resigned from the First Unitarian Church of Norfolk, Va., early last month because of severe pressure brought upon him by the congregation due to his militant stand on racial matters and labor.

He and Miss Anderson came here Jan. 14, and their interracial marriage was scheduled to take place in Abyssinian Baptist Church on Jan. 20.

However, due to the illness of the Rev. Claude C. Williams, national director of the Institute of Applied Religion, who was to officiate at the ceremonies, it was postponed until Jan. 30.

British Engineer, Wife See Gotham

By RICHARD DIER

NEW YORK—Richard Bourne-Van Neck, famous British engineer and managing director of the British Earth Moving Machinery Co., Ltd., and his colored wife, recent arrivals on the Queen Mary, are currently at the Hotel Pennsylvania in New York, from which they are "doing the town." and playing host to the hordes of friends who have flown here from all parts of the country to welcome them.

This is their first trip to the U.S. since their marriage in June, 1942, and the dazzling brilliance of Broadway's lights and its speedy life has left them quite breathless.

For Mr. Bourne-Van Neck, this is his first trip to America; but not so for his pretty, young wife who was born in the big city and spent the first eight years of her life here. She is the former Victoria Thomas, of Yonkers, whose mother still resides there at 120 Woodworth Ave.

People Hospitable

"I met all types of Americans in England," he told the AFRO in an exclusive interview this week at the hotel. "Everything has been so fine here since we arrived. People have been so good to us. Nobody could have been nicer to us here, white or colored.

"I am just waiting for something to happen—but it hasn't. In England we have no color problem because there are so few colored people there. But I heard that there is one here. We never had any trouble about color in England."

He revealed that he talked with lots of white service men in London about discrimination, and they told him never to speak about it to a colored person.

Mrs. Bourne-Van Neck brought back a certificate which she was given in recognition of doing over 1,000 hours of Red Cross work during the worst war crisis.

Bombed Several Times

The couple were blown out of bed several times during bombing raids, and one time bombs dropped as little as 25 yards away from their house. They live in the center of the Chelsea section of London.

However, he speaks of this in a matter-of-fact way, as if to imply that all the British people underwent the same and even worse conditions during the blitz. He has high regard for their morale which was high at all times.

Has British Husband

MRS. R. BOURNE-VAN NECK, the former Victoria Thomas of N.Y., who with her famed British engineer husband, are guests at New York's Hotel Pennsylvania while the couple "do the town." This is his first trip to America.

"I think it is characteristic of the British to carry through a thing and even become more obstinate as obstacles arise," he explained. "All through the war we had the cinema and shows—and labor has an economic incentive to work, getting $60 and $70 a week or more."

The worst of the London wreckage has been cleared away, and he pointed out that there is terrific pressure from the government behind new house construction this spring. He is here strictly on business, and has plans to travel in Chicago, Los Angeles and parts of Canada; and then return to New York and back to London. They will stay here just two months.

Shows His Machinery

He showed the AFRO photos of machinery equipment manufactured by his company, and also pictures of people at work in the factory.

"New York has changed quite a bit since I was here 12 years ago." said she. "The trip over on the Queen Mary was good, except for one day of bad weather. It was a six-day trip, one of the longest for the "Queen," due to the wives and war babies we had aboard.

"I met Mrs. Roosevelt in London. She is a wonderful person."

Bourne mentioned that his wife would have returned to America sooner were it not for the war. She has a sister living in England, too.

During the interview, he had various telephone calls from friends and well-wishers, including one from his wife's mother, Mrs. Thomas. He kept calling her "mother" over and over again, telling her to take care of herself and thanking her for her concern about his wife.

New York Faster

"New York is brighter, faster, and larger than anything I ever imagined, and better-serving, too," he continued. "For instance, it takes people three weeks to get clothes laundered in London, and here they apologized to me for not being able to get my clothes done within 24 hours.

"The labor situation in England is bad, and the machines are all worn out. It discourages people from giving their clothes out for laundering."

They have been invited out by many people, and are very happy to find everyone so cordial to them. They saw the show, "St. Louis Woman," in New Haven, Conn., and liked it. He thought it a bit too long. He has already been out with Roi Ottley, whom he met overseas, and stayed up until 4 a.m. one morning, reminiscing with him about old times.

Bourne read Ottley's "New World A-Coming" three times and thinks it an excellent book. Roi is currently working on a new one about conditions in various countries throughout the world, and Bourne is anxious to see the finished product.

Knows Tubbs, Johnson

He met AFRO correspondents Vincent Tubbs and Max Johnson overseas, and is a steady reader of the AFRO, which he describes as "a very interesting paper."

Born in England, he attended Cambridge University and took to engineering right from the start. His company does heavy construction work, shipbuilding, and constructs bridges.

"The work is interesting to an engineer, but not to anyone else," he said.

His has parents living in London.

They have made arrangements to go to Cafe Society Uptown. He believes the singing Moune, sensational French singer at Cafe Society, would go even better in England than here.

Bourne went into details about the British home situation. He thinks the Labor Government has done well and is not as radical or socialistic as many believe. The middle class has practically been eliminated in England, a process which has been going on for some time, but which has been intensified by the war. In England, "you are either on the breadline or very wealthy."

Taxation Blamed

Heavy taxation on incomes has helped bring this about, plus various other reasons. There still are some people living off small estates, but gradually they will join the lower classes.

There is some possibility that the Bourne-Van Necks may some day become permanent residents of the U.S. They couldn't say when, although the subject cropped up more than once during the interview.

"We are very happy at the treament we've received," he added. "I just can't imagine people being any nicer than they have been to us in New York. Some have flown in from Chicago, Tennessee and Kentucky, just to see us."

Mixed marriages all right with the Navy, it says here

Los Angeles Tribune

NEW YORK—Interracial marriages are neither forbidden nor approved by the Navy, which has no policy on the matter, H. Struve Hensel, Acting Navy Secretary, said last week in answer to an NAACP inquiry which said that it had received complaints from Negro soldiers overseas that the War and Navy depts. had banned such unions.

Two factors govern the marriages of all Naval personnel in "such circumstances", Hensel said, (1) the laws of the country in which the marriage is to take place; and (2) certain qualifying restrictions, such as the waiting period, established by the various area commanders for the protection of U. S. military personnel themselves. "Other than the above", Hensel concluded, "the Navy does not concern itself with the question of eligibility of Naval personnel for marriages with persons of foreign citizenship in foreign countries."

Court Declines Review Of Intermarriage Case

WASHINGTON, D. C.—The Supreme Court, for lack of jurisdiction, declined to review a case involving the constitutionality of an Arizona law which prohibits the intermarriage of white with colored Mongolians and Indians.

Seeking to establish her rights to the estate of Allan Bradford Monks, Mrs. Antoinette Giraldo Monks sought to have the court hold the Arizona law unconstitutional. The Supreme Court dismissed her appeal.

She and Monks were married in Yuma, Ariz., on Dec. 19, 1930. Monks died Dec. 24, 1937 while residing in San Diego, Calif. As his widow, she would have been entitled to a 16th interest in a trust fund created by his grandfather, John P. Monks, in Massachusetts.

California courts held her marriage invalid, finding that Monks was a Negro, and seven eighths white. Under a will which the Massachusetts courts, Monks' interest in the estate of his grandfather went to Ida Nancy Lee.